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DEVOTED TO SPIRITUAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones, movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

D. D. HOME'S "LIGHTS AND SHADOWS OF SPIRITUALISM."

M. C. SEECEY.

Here is a work which every true Spiritualist should read. It stands out like the life of its author, unique and alone. It is a summing up of all that is true in Spiritualism, from the dawn of history to the memory of those now living. As one reads its wondrous presentation of facts the mind is astonished at the uniform and almost unbroken continuity of angelic and demoniacal visitation which it records. All ages have had the blessing as well as curse of open intercourse with the unseen. That which men have regarded as peculiar to this age is the constant factor of all history. In this work the reader will find what is not generally known, that almost every century since Christ has evidence going to show that spirits have held intercourse with the race and that the last forty years is no exceptional experience. This book is a dissolvent; it scatters to the winds our modern claims for exclusive spirit visitation. The Church, both Catholic and Protestant, especially Catholic has held these experiences aloof from the crowd as being too sacred for vulgar eyes and ears to look upon and hear.

But the facts and the truth came at last, showing our pretensions and self-conceit. The "lights" and "shadows" are both here. What glorious pictures, radiant in the light, and what deep diabolism is in the shadow. Surely no one can read Mr. Home's exposure without realizing what he lived to demonstrate that hell is around us as well as heaven, and that man knows but little of his environment when "cribbed, cabined and confined" in this mortal clay. It is an awful revelation—truthfully told and with no desire to conceal where concealment might possibly have earned the author an advantage. One feels, in reading the book, that the man who wrote it had but one purpose, and that purpose was to tell the truth—no matter who it hurt or what the consequences were to himself. As his vast learning rolls out before the astonished vision, now with the sarcasm of a Swift, now with the sustained finish of a Gibbon, then with the magnificent periods of a Macaulay, the attention is fixed from preface to finis with awe and admiration. One asks himself is this the man we read of in the papers visiting the palaces of Kings and Emperors as the purveyor of spiritual wares for the astonishment and amusement of the credulous; a veritable Count Cagliostro or a Beau Brummel in court attire—"levitating" the shekels out of the pockets of his admirers—the dispenser of damnation at so much per square yard? The writer regrets that he was one, with many thousands who so regarded this man. He regards Mr. Home thus no more. He is glad to do this act of repentance through the columns of a paper which moves on the same lines of truth, courage and fair play. I can now see the meaning of your words that this book was published twelve years too soon. That may be for the success of the book as a business venture, but would its readers have known the man who wrote it as they know and love and reverence him now? To go over the past twelve years and see what fraud, duplicity, fakir cabinets, and the thousand other shams which you have had to encounter and overthrow, is enough. A man whose body was almost ethereal — plastic to the touch of a power which he himself was as much astonished at as the beholder, with a nature as refined as a woman's and with culture as versatile as a Landor, he stood solitary and almost alone in his noble purpose to serve his kind, without pay or "professional" pretense. Mr. Home is one of the rare characters of this age. Like all the noble Christ men of history he stood by the truth and let slander, persecution and all the rampant diabolism, within and without the spiritualistic ranks, pour upon him its venom unshaken. He was a martyr to his faith. We reap, however, where he has sown and this book is the ripe fruit of the harvest. Mr. Home, while enjoying privileges in phenomenal mediumship shared by none, never prostituted his gifts. He was through life, probably not an avowed, but truly a Christian. No ribald jests mar the pages of his book; no scoffing at sacred things, whether real or traditional; no want of reverence for the sacred claims of the Master. What he did, endured or solemnly averred was for what he believed to be the truth—whether that truth be called Christ or Krishna.

Mr. Home for twenty-five years gave the facts of spirit phenomena without concealment—courting in preference skepticism and the glare of daylight in all he did. This is what the world needs to-day—a mediumship without blemish, without fraud, without the darkness often covering darker deeds, so that psychic phenomena can be reduced to scientific tests and the world advantaged instead of cursed as now, in too many instances.

If the JOURNAL, with all the other good it is doing can bring about this result, God speed the day when its efforts may be seconded and its coffers filled by the true and good with cash to carry out its heaven-appointed purpose. Until this is done we wait in vain and in weary wonder for heaven's blessed ministers to do more. They will not throw pearls before swine. One life like Home's will do more to bring the everlasting truth to mortals than any other one thing. Men must start with the most external fact—the most ultimate truth—before they can expect to climb the stairways of the immortal gods. First the fact—then the principle underlying the fact. The history of the fact is in this book; its verity as a principle is in Mr. Home's unselfish life; so may it be with us who live and who soon will share with him the rewards which come from work done here and now.

I did not intend to burden you with so long a communication; but the interest excited in reading Mr. Home's book has so filled me with enthusiasm that I could not resist saying this much. I had intended to have made large extracts from its pages, but find I shall have to conclude as he concluded with only one incident. The reader will thank me for giving this glimpse of a séance given at the home of Madame La Comtesse Caterina Lugano di Panigai, Florence, Italy. It is the Countess herself who writes as follows:

"The evening of July 7, 1874, I had the good fortune to be present at a séance given by Mr. D. D. Home. His celebrity is so extended, and his position and high moral worth are so thoroughly recognized by a very large circle of friends, whose standing in society renders it impossible for even a breath of suspicion to rest upon their testimony, that any attempt to portray him here would be superfluous.

"We seated ourselves, towards 8 p. m., around a large table belonging to the hotel where Mr. Home was staying. The persons present were the Marchioness Bartolomei Passerini, Mrs. Webster, the Chevalier Soffietti, Mr. Monnier, Mrs. and Mr. D. D. Home, and myself.

"The table about which we grouped ourselves stood in the center of the drawing-room. In a corner of the apartment, and quite away from the company, was a second table, small, and square in shape. Two wax candles stood on the table where we were seated; and on the other and smaller one was placed a petroleum lamp. The lamp and candles together rendered the room perfectly light.

"Madame Passerini and myself were on either side of Mr. Home; she to the right, I to the left. Whilst seating ourselves, and before Mr. Home had done so, a singular tremulous motion of the table became perceptible, to which I, who had placed my hand on the surface, called attention. The motion continued to increase until it was distinctly felt by all present. Then the table rose; first one side lifting itself from the ground, and then another, until this had been done in every direction. Rappings commenced, and were in some instances very loud. They sounded, not alone on the table, but in various parts of the room: on the floor, and even on our chairs. At last five distinct but tiny raps were heard directly under my hands. Mr. Home said that this was an indication of the alphabet being required, and commenced to repeat it, whilst another of the party wrote down the letters at which the rappings came. My astonishment may be conceived, when I found the name of Stella given in this manner. I was an utter stranger to Mr. and Mrs. Home. They had been but a few days in Florence, and had heard my name for the first time when an hour or two before a friend asked permission for me to be present at the séance. And now was given, in this strange manner, a name most precious to me—that of a dearly-loved child who, at the tender age of five years and ten months, had been torn from me after a few days of cruel suffering. Time had elapsed since her passing from earth, and in my dress there was nothing to indicate the mourning of my bereaved heart. I spoke, asking whether it could be that God in his mercy allowed the angel once so entirely and fondly mine, but now forever freed from earth and its sorrows, to be near me. A perfect shower of gladsome little raps was the instant response. I then begged that, if it were indeed my child, her age at death might be given. It was at once rapped out correctly.

"My strained attention bent itself with all the eagerness of maternal love on those sounds—sounds which brought as it were faint echoes of the music of heaven to cheer my sad heart. Tears, that even the presence of strangers could not restrain, coursed plentifully down my cheeks. I thought myself in a dream, and feared every instant that I would awaken, and the celestial vision vanish, leaving only an aching void.

"The rappings continued, and the alphabet was again made use of. The message this time was, 'You must not weep, dear mamma.' At the same time the handkerchief that I had taken forth to dry my tears, and which now lay before me on the table, moved slowly to the table edge, and was then drawn underneath. Whilst this was passing, the form of my darling seemed to stand beside me. I could distinctly feel as it were the pressure of her body, and the folds of my silk dress were disturbed, and rustled so as to be heard by all present.

"But a few seconds had elapsed from the disappearence of the handkerchief when I felt what seemed the touch of a baby hand, on my right knee. Almost instantly I placed my own hand there. To my surprise, the handkerchief was at once laid in it; and a little hand grasped mine, so perfectly corresponding to the hand of the tiny form which the grave had hidden from me that I felt my precious one and no other was beside me. Would the heart of every sorrow-stricken mother could be gladdened with a ray of the deep joy mine experienced then!

"I had not expected such a touch; I had not been told that I might experience it; and, therefore, it could by no possibility be the phantasm of an overwrought imagination.

"Mr. Home's name was, of course, one that I had heard before. I had heard of him; but had never read any details of his séances. On coming, therefore, to the one in question, my supposition was that we would be enshrouded in that utter darkness which I knew to be frequently demanded by those terming themselves mediums. Had I sat under such conditions the most palpable touch would have left no other impression on my mind than the suspicion of trickery. My disappointment was pleasant. I sat in a well-lighted room, and could make full use of my eyes. Already within the short space of half an hour, I had heard sounds which could not have been imitated by a number of electric batteries combined. I had seen movements of the table that even the confederacy of half the persons present could not under the circumstances have accomplished; and now came this thrilling touch. I may state that when the table's movements were most active, Mr. Home, placing a light on the floor, not only invited, but urgently desired us to look under. So marked was the request that even had curiosity not prompted us, good breeding would have necessitated compliance with the evident wish of our host. One and all obeyed, and saw the table lift from the floor, but nothing which could solve the mystery.

"There came another token of my darling's presence. On my left wrist—the one farthest from Mr. Home, whose hands, as the hands of all present, rested on the table I felt the touch of tiny fingers. I looked, but saw nothing; although my eyes were strained on the spot where the pressure still continued. One of my lace sleeves was next gently grasped. All present saw this; and one of the party exclaimed, 'The countess's sleeve is being pulled.'

"Our attention would seem to have been over-concentrated. For the space of several minutes manifestations ceased, and all was as void of a spiritual presence as our ordinary every-day prosaic life. We were roused by sounds proceeding from the smaller table which I have mentioned as standing in the corner of the room. All present saw it move slowly from its place, and approach the table at which we sat.

"Again rappings made themselves heard, and a second name, also that of one very near and dear to me, was spelt out by means of the alphabet. An accordeon lay on the table. It did not belong to Mr. Home, but had been brought by one of the guests present. Mr. Home now desired me to take this instrument in one hand, that it might be seen whether the spirits could play upon it. Hardly had I touched the accordeon when it began to move; then sweet, long-drawn sounds issued from it; and finally a military air was played, while I held the instrument and could see that no other person touched it.

"The alphabet was here called for. This time, instead of the usual rappings on the table, the message was communicated through distinct movements of my dress. The words were words of consolation and love, and their reference was to an incident known only to the nearest of my relatives, and which none of my fellow guests at the séance in question could by any possibility have been acquainted with.

"Just after this communication had been made my eyes rested for a moment on a most beautiful rose worn by Madame Passerini. I said mentally, 'If you are in reality the spirit you claim to be, I ask you to take that rose from Henrietta, and bring it to me.' The thought had hardly taken shape in my mind, when a hand, visible to every one present, the large, nervous hand of a man, grasped the rose, and disengaging it, brought it to me, and placed it in my fingers. This was not done in darkness, or in a dim light. The room was well lit, the hands of every person present rested on the table, and there hovered in the air before us a hand as perfect in form as human hand can be. Not only was it perfect in form, but it had shown its capability for physical action by the unfastening of the rose from the lace to which that rose was securely attached, and the carrying it a distance of two or three feet. And further, that action indicated the presence of an intelligence able to comprehend a mental request, for I had not uttered a word. I grant most willingly that all this is strange, but I affirm most solemnly that it is true. We were in presence of beings who could even read our thoughts. The names of those long since summoned from earth were given; and the most hidden things connected with their earthly lives recapitulated. Not to me alone did these things happen, but to every one. In some instances there had even been forgetfulness on the part of the person addressed, and attendant circumstances were given that the incident might be recalled. Thus Mr. Home, passing into a trance, said to the Chevalier Soffietti, 'There is an old nurse of yours standing beside you—a negro woman.' The chevalier could recall no such person. 'She says you ought not to forget her,' continued Mr. Home, 'for she saved your life when you were but three and a half years of age. You fell into a stream of water near a mill, and were just about to be drawn into a water-wheel when she rescued you.' Chevalier Soffietti now recalled the whole, and acknowledged the communication to be perfectly correct. He had been wholly unknown to Mr. Home till within three hours of the message being given, and not one of the remaining guests knew of the incident in question. I narrate this to show that others were, like myself, made happy by proofs of the continued existence of those dear to us. If indeed, all these things be explainable by some hidden force or forces of nature, then God have pity on the shipwreck of our hopes of immortality. If they be dreams, then must our present also be a dream, and our future but that dream's continuation. Am I to believe that they were so many *ignes fatui*, leading only to destruction? Prove to me, or to any other present at that most memorable séance, that we were deluded, and I will prove to you that I have not written these words, and that you are not reading them.

"As I have said, Mr. Home passed into a trance. After the communication to Chevalier Soffietti he addressed himself to me, and gave facts which not only could he by no possibility have previously known, but which were in some instances unknown to any person in the world save myself. He told me he saw various members of my family. That he did in reality see them I am unable to affirm; but that he gave me their names, and most accurately described them, I do affirm. 'Stella is present,' he said, 'and she says'—— The words given need not be placed on record. To me they were most touching and precious—to the world they would be unmeaning. I understood them, and greatly do I thank God that in His mercy He permitted them to be given me; for they have made the burden of life seem lighter, and I can await now more patiently the joy of endless reunion with those I love.

"I will, however, give the conclusion of the message. My darling thus finished what she had to say: 'And I know, mamma, that you took the last pair of boots I wore, and hid them away with my little white dress in a box that you had ordered for the purpose. You locked them in that box, and when you are quite alone you take them out, and shed such sad, sad tears over them. This must not be, for Stella is not dead. I am living, and I love you. I am to tell you that you will have a very distinct proof of my presence, and that it will be given you to-morrow. You must not again open the drawer where the box is placed, which contains what you call your treasures, until you hear distinct raps on the bureau.'

"Not even my family knew anything of this box. I had kept the contents as to me most sacred relics; showing them to no one, and never by any chance alluding to their existence. Mothers who have been afflicted like me will alone be able to appreciate the sentiment by which I was guided.

"The séance ended. I naturally wished to thank Mr. Home for having been the means of giving me so great a joy. He refused to accept my thanks, and said that he was simply an investigator like others, and just as deeply interested in the thorough examination of the subject as I or my friends could be. The phenomena we had witnessed purported to be due to his presence; but he was, as we could all well testify, simply a passive agent; deep interest, or a strong desire for phenomena on his part, rather tending to prevent than to bring about manifestations.

"Everything had been foreign to my preconceived ideas. I had expected darkness, or, at the least, very little light; and some kind of dictatorial arrangement called conditions. I was most agreeably disappointed. Mr. Home showed himself even more anxious for thorough investigation than were his guests. He was a confirmed invalid, and had just undergone a course of severe treatment. He suffered from a nervous paralysis which rendered his limbs almost powerless. I think it well to mention these facts; having of late read and heard of some of the extraordinary theories whereby persons ignorant of the subject seek to show the world how the wonderful things occurring in Mr. Home's presence are accomplished. Mr. Home could not have moved a down pillow with his feet, and the large table at which we sat—and which, I may add, rose entirely from the ground more than once in the course of the evening—was an exceedingly heavy one. We all looked under the table when it became suspended in the air, and nothing whatever earthly was in contact with it. As to the hand all present saw being a stuffed glove, I shall believe that when I have become convinced that the hand I now write with is a stuffed glove also.

"I went home a happy woman. My prayers that night were the overflowings of a heart filled with gratitude to Heaven, and the intensest joy. Sleep was banished from my eyelids, and the hours passed in a waking dream of delight. Ever and again my thoughts turned to the new proof of her presence that my darling had promised, and I busied myself with wondering speculations as to what that proof would be. I asked nothing more, for already my soul was satisfied beyond the possibility of a doubt; but I felt, and rejoiced to feel, that some fresh token would be granted me; and so I tried to conquer my impatience, and to await the revelation with the calmness of assured hope.

"'In the early morning I wrote a few words to a dearly-valued friend, asking her to come to me at once. She arrived, and as soon as we were together I began a recital of the marvels I had seen and heard. The half was not told when my friend pointed to the bureau, and said, 'Did you not hear rappings on that piece of furniture?' Instantly they were repeated. 'It is the signal!' I exclaimed, 'and it is there the box is hidden.' The key of that drawer of the bureau which contained my treasures was in my dressing-room. I ran to get it, and, unlocking the drawer, took out the box, which also was locked. With trembling fingers I turned the second key, and lifted the lid. The little boots—they are light summer ones—lay there, with the white silk elastic uppermost. On the elastic of one boot was imprinted a perfect star, and in the centre of the star an eye. The substance with which it is drawn is black. It has since faded slightly, but remains still thoroughly distinct. So mathematically perfect is the drawing, that great skill and precision are necessary for an accurate copy to be taken. I have had an engraving made of it, which Mr. Home will give [in his book.] It is an exact fac-simile of that cherished token. At each of the six points there is, as will be seen, a letter. United, they form the name of my darling.

"I ordered my carriage at once, and drove to the hotel where Mr. Home was staying. Let me here state that not only had he never been within my house, but that up to the time of compiling this account—more than two years later—from my memoranda taken at the time, he has not even seen the house, to my knowledge or his own. While I was showing him my little treasure—now doubly dear—manifestations again took place. Naturally, I hoped and expected that they would proceed from the one whose life and love had now become so glorious a certainty to me. Instead, a singular medical receipt was given, and I was told to use it for my eyes. I had been long a sufferer through an inflammation of the eyelids, and was at that very time under medical treatment. I made use of the remedy thus strangely provided, and with most beneficial results, inasmuch as I experienced, within only a few days, a relief which celebrated oculists had failed to procure for me during a long course of advice. Thus, apart from that inestimable and never-to-be-forgotten consolation which God in His mercy granted to my soul, I was physically benefited.

"I have decided to give these facts to the world from a deep sense of duty, and from that alone. They will answer, I hope, the 'Cui Bono?' I have heard of. My darling's visit has come to me as a ray of the glory of that kingdom where there is neither parting nor sorrow; where all tears are wiped away, and God alone gives light. I have not belief, but certitude. The shadows of earth may gather darkly, but through them all pierces the clear splendor of that star which gleams where He who doeth all things well has in His love placed it; and lifting my eyes to the bright messenger, I can say with a rejoicing heart: "I THANK THEE, O LORD."

* Lights and Shadows of Spiritualism. By D. D. Home. 8vo, 412 pages, English Edition. Price, $2. Religio-Philosophical Publishing House, Chicago.

A Psychical Marvel.

To the Editor of the Religio-Philosophical Journal:

I take the liberty of outlining an incident which came under my own observation, and can be attested by others, that will no doubt attract the attention of those who are interested investigators of psychical phenomena. Mrs. Julia M. Carpenter of Boston, a well known and reliable medium with whom you are personally acquainted, is now stopping at my home in this city, her husband, Prof. A. E. Carpenter, being at present engaged in giving experiments in hypnotism at Willard Hall. She arrived here on the morning of December 25, 1889. The next evening she accompanied us on a visit to a friend. Upon returning home she proceeded to her room feeling quite sick. Prof. C. assisted her in removing her tight-fitting jacket when a bracelet was heard to be unclasped, and apparently it dropped to the floor. Upon stooping to pick it up it was not to be seen anywhere. Search was made for it before they retired. The search was renewed the next morning but was unsuccessful. Mrs. B. was informed of the mysterious disappearance and joined in the search, looking even behind the pic-

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES

1. To what church, or churches, did, or do your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and not Government?

RESPONSE BY E. P. MOREHOUSE.

In answer to the question, What are the greatest needs of Spiritualism? it is scarcely to be expected that all Spiritualists will respond alike, but it is very likely that every answer would contain suggestions that would be advantageous to the movement. In giving an answer from my standpoint, having been a believer in Spiritualism for the last twenty-five years, I would say that I look upon the phenomena of Spiriritualism as resulting from fixed laws and principles existing in the constitution of nature. Being a Spiritualist, I of course recognize both departments of this grand system, the spiritual as well as the physical. Therefore I regard Spiritualism as a religion, founded upon facts, not miracles, the truth of which is destined to be confirmed by the future developments of science. But as there are only a very few scientists of the present age who acknowledge or recognize the counterpartal structure of nature, it seems to me that before Spiritualism can stand before the world in its true light as the "first religion that takes facts for its foundation, that rears its temples of thought on the immortal principles of philosophy, that has demonstrably brought life and immortality to light," there will be needed more scientists who are not afraid to walk in new ways in search of truth. And again it seems to me that Spiritualism is needing a more general co-operation among its believers and followers in disseminating its philosophy, and in sustaining its teachers and workers. Although it is true that the past achievements of Spiritualism have been great, and its influence and teachings have become widespread and instrumental in raising the thought of humanity to a higher plane, yet most of these achievements have been accomplished without any combination of effort on the part of Spiritualists, but by patient investigators and mediums who have sacrificed their money, time and reputation on the altar of spiritualistic truth. But I would not be understood as believing that it is necessary, in the further advancement of Spiritualism, for it to assume an organized form based upon a creed and formula of faith like other movements of a religious nature, but simply the inauguration of a concert of action on the part of Spiritualists, everywhere, for the avowed purpose of aiding every worthy and needy medium and worker in the spiritual vineyard. And again, it appears to me that Spiritualism is needing more newspapers and periodicals devoted to the exposition of its phenomena and philosophy, while those already in the field are needing and deserving of a better patronage from the spiritualistic public. The press being the most potent agent at the present time in the distribution of knowledge and information among the people, it is apparent that every effort should be made by Spiritualists within their power, to enlist it as far as possible in the promulgation of the facts pertaining to our philosophy. The effort now being made to establish the Religio-Philosophical Publishing House as a stock company is a move in the right direction and should have the support of every Spiritualist who has the means to subscribe. In fact, the organization of a stock company on the plan and for the purpose proposed by the JOURNAL has been a great and long felt need of Spiritualism. But again, as the children of the rising generation should have the benefit of the instructions offered by the Children's Progressive Lyceum, in order that the wholesome teachings of our philosophy may have the chance of making the first impressions upon their young and plastic minds, it seems to me that Spiritualism is needing a more general organization of these Sunday-schools, so that the children who are now coming on the stage of action may be rescued as far as possible from the errors of old theology and led into the light of the new dispensation now dawning upon the world. In conclusion, for the purpose of giving a more explicit answer to the question, What are the greatest needs of Spiritualism? I append a summary of the foregoing thoughts in relation to this question, showing that there are five essential needs of Spiritualism which are as follows:

1st. It is needing more scientists who are not afraid to walk in new ways in search of truth.

2nd. It is needing a more general co-operation among Spiritualists in disseminating its philosophy, and in sustaining its teachers and workers.

3rd. It is needing more newspapers and periodicals devoted to the exposition of its phenomena and philosophy; also, a better support of those already in its service.

4th. It is needing the successful establishment of the Religio-Philosophical Publishing House, as a stock company, upon the plan proposed by Mr. John C. Bundy.

5th. It is needing a more general organization of the Children's Progressive Lyceum.

Courter, Ind.

Jackson vs. Swing.

To the Editor of the Religio-Philosophical Journal.

In my thought there is no work so important to the growth of humanity as to break the reign of the mythical and the miraculous, and to promote that of the rational, the natural, the lawful, in the material, in the spiritual, in every avenue of life and being.

Believing thus how can we help speaking when we perceive persons, however prominent and of wise repute they may be, still clinging to the mystical past and proposing to teach this opening age how to guide their steps. I criticised Prof. Swing in the JOURNAL of Feb. 1, for advocating the superiority of blind love and reverence to the faith and love founded upon knowledge. In a late issue of the JOURNAL we are told in an editorial column that Prof. Swing on another Sunday took a text from the Bible and preached "for making religion conform to reason and common sense." Who that perceives the growth of truth can help saying amen! to this with both tongue and pen. Who is there that can not approve his expressed appreciation of the value of "common sense" as a "high tide of thoughtfulness"—"not a wave of ruin, but only of blessing"?

Why then does he stop half-way when the remark is made, "As the old politics without thought fell before the politics with thought, so a thoughtless religion must give place to a Christianity of reflection"? Why did he not say a religion of reflection instead of a "Christianity of reflection"?

If there ever was a doubly dyed religion "without thought" that in its full carrying out denied the right of both sound thinking and common sense, it is Christianity. I can not like this half-way business nor these half-way men. What Prof. Swing says in the paragraph touching upon Calvin and the Presbyterian church appears wise and pertinent, but when in the last main paragraph he speaks of the "simple gospel of Luke or John" he surprises me. Does he not here bid adieu to all common sense? The first verse of the first chapter of John: "In the beginning was the Word, and the Word was with God, and the Word was God," has no other than a mythical sense running down from the remote and mythical past. Where is the person who can glean a particle of common sense from it? Does not Prof. Swing know that Christian scholars themselves class Matthew, Mark and Luke together as the most authentic Gospels and that the book of John, written long after the others, is considered less authentic, being in many places very different?

In a three volumed critical work entitled "The Bible for Learners" translated from the writings of the following German authors: Dr. H. Oort, Prof. of Hebrew antiquities at Leiden, Dr. I. Hooykass, Pastor at Rotterdam, and D. A. Kuenen, Prof. of theology at Leiden, the following statements are found in volume three, made by Dr. Hooykass: "A more careful examination shows us that the difference between Matthew, Mark and Luke on the one hand and John on the other is so great that we must choose between them, since we can not possibly harmonize them. According to the first three, Jesus utters his wisdom in the form of proverbs or still more frequently of parables. In John the parables disappear and profound and elaborate disquisitions are put into the mouth of Jesus. In the first three Gospels his words usually refer to the kingdom of God; in the fourth he almost always speaks of himself. In the former he is said to have lived and preached in Galilee alone till within a few days of his death; in the latter we find him frequently, nay generally, working in Judea, and especially at Jerusalem," etc.

After stating many other radical points of difference the learned Christian critic goes on to say: "Attempts to remove this contradiction have been vain.... there is no escaping the fact that we must make our choice. Nor can we hesitate as to what that choice shall be."

Their choice as to reliability of the narrative of the life of Jesus is the three earlier Gospels.

I trust you and your readers will excuse the room taken for these extracts that Prof. Swing may perceive how his judgment differs from that of these professional Christian students and critics, as regards simplicity and authenticity of the Gospel of John, upon which, more than on either of the others, is the mystical modern orthodox churchianity based.

Now, dear Mr. Editor and readers of the JOURNAL, permit me to close by saying that there appears to be approaching a crisis in our government which will affect for good or evil the whole civilized world according as that crisis eventuates.

It is the battle between the lovers of the rational, demonstrated, law-abiding truths of science in its most comprehensive sense (including both the material and the spiritual) on the one side, and the blinded worshipers of idolatrous and mythical plans for the salvation of men, supported and encouraged by cunning church promoters on the other.

Let all persons who regard the teachings of history, the pointings of common sense, sound reason and wise patriotism, waken to the realization of the crisis. Truth will need the support of all her friends.

J. G. JACKSON.

A Little Sermon to Preachers.

[From America for Jan. 30th.]

It is not often, dear Presbyterian divines, that the worm talks back. But now that you confess yourselves in doubt of the things you lately knew so well and preached with such assurance, we cannot resist the temptation to point a moral and give you a "tip" on the human race.

For a very long time you and your fathers in the faith before you have been engaged in preaching certain doctrines which you now seem about to repudiate; and since there has been no change in the facts which form the basis of doctrine, you will necessarily concede that you have either mistaken your premises or erred in your conclusions; and as we assume that the conviction of error must quicken within you the spirit of humility and whet your appetite for the advice of the simple-minded layman, we cheerfully tender you our hints on the subject of your cogitations.

In the first place, you must repent. It is not enough for you to recant. You have preached God as the Creator of souls, foredoomed to eternal torture. You have wrung the hearts of loving parents by pictures of unregenerate babes in hell. You have played upon the ready sympathy of Christendom by invoking the spectacle of heathen millions trooping to endless misery without a warning and without a conscious sin.

Now, if you are about to declare that you have done this in error, the world will readily believe that you have done it in good faith, and with the purest motives; but let us suggest to you, in all kindliness, that at least a certain portion of the world that has long regarded these doctrines with abhorrence and wondered at your continued adherence to them, will be the better satisfied of your sincerity in the new departure if you shall express your sorrow over the incalculable distress for which these dogmas must be held accountable; and possibly it might be appropriate in the general retraction of mistakes to include whatever charges of heresy and imputations of total depravity your sect has made against those who happened to precede you in what you now perceive to be the path of progress.

And now, as to your creed for the future. Of course we shall not assume to prescribe your belief, since we concede the right of clergymen to think for themselves; but we have our hopes and fears. We fear that when you shall compromise upon a line to be drawn through the old articles of faith you will be just as certain of the exact truth of all you retain as you formerly were of the truth of that which you now reject; in short, that you will be quite as dogmatic as ever.

If, for example, you shall decide that the sin of Adam does not take effect in the modern child until a certain age, or until the sense of right and wrong is developed, you will perhaps be as "dead certain" as ever that after that age the child is poisoned through Adam, and just as confident about the only antidote. We fear even that you will insist upon the duty of implicit faith as paramount to the right of the reason to be convinced.

All this, and somewhat more we fear. But, on the other hand, we hope that having opened your minds to the conviction that Calvin and Edwards were fallible, you may leave the door ajar for other visitors from the world of Common Sense—a great world whose right to be represented in the Congress of Theology, seems tolerably clear at the present day.

It is hardly to be expected that you will now root out all errors of faith. Even voluntary concessions are not usually marked by extravagance, and yours is not, in the strictest sense, voluntary. And besides, we can not be sure that we have, as yet, all possible knowledge of the grave matters of which you treat. There is a popular theory that the world grows wiser as facts accumulate and observation widens, and neither you nor we should now pretend to state ultimate conclusions for the restless mind. And so we venture to hope that the new confession of your faith may embrace a little faith in the upward tendency of human reason—a little faith in the honesty and even the intelligence of those who say of certain weapons in your hands that they are beneath the dignity of the Christian religion. Strange as it may seem to you, there are hosts of men who profess to solve, and who are yet solicitous about religion. They do not know God's plans minutely; they do not know with perfect confidence the process of creation; and yet they feel that they are not without the true essence of religion. These men, who have lamented your sophistry, but never doubted your devotion to the highest good of all, join with your brethren of the kindred sects in congratulating you upon the prospect of your advancement in dignity and usefulness.

J. P.

CONCERNING HEAVEN.

Jewish, Roman and Protestant Clergymen Give their Varied Views.

[Chicago Herald.]

All men hope for heaven. Most men fear hell. But just what that heaven shall be, just what misery constitutes the punishment implied in the term and condition of hell are problems that the average man does not care to solve.

And yet it will not surprise the readers of the *Herald* to know that different students of this subject are looking forward to vastly different heavens. They have equal chances to investigate, they have brought to the task equal candor, intelligence and research, yet they are positive in forecasting heavens as different as the seasons of earth; and each is sure that the findings of the other is the merest moonshine.

Rev. Edward A. Larrabee, of the Church of the Ascension, has very definite ideas up to a certain point, but has not felt called upon to pursue his investigations very far into this region of mysteries. He believes that directly following the death of the body the souls are separated, and that the preliminary judgment pronounced then is in effect a final judgment after all. The souls of the bad go to torment and remain there until the end of the world, the resurrection, the day of judgment. The souls of the righteous, or those whose good deeds, whose acceptance of the faith and whose sincere strife to live lives of rectitude have exceeded the charge of sin against them, are wakened instantly in glory, from which they are transplanted when the great day comes into a condition which differs chiefly from the first only in that it is eternal. The body will then be resurrected and will again be inhabited by the sometime free spirit, and all the good and the bad will stand up for judgment on the deeds done in the body. Yet in that intermediate state between the death which began paradise and the resurrection which began heaven all these souls will have the semblance of their earthly forms, so that each will recognize the other. Friends will be reunited and, it seems, lost friends will be forgotten; otherwise sorrow would come. What occupations will employ these freed souls he does not know, and does not think it proper to inquire. It is one of the mysteries which seem hidden, whose veil can only be lifted with sacrilegious hands.

Professor David Swing, of the Central Independent Church, preferred to go on record in writing. He says: "Nothing is known as to the place or quality of man's second life. Inasmuch as all the stars are in motion it is thought by some that the universe has a central globe to which all other globes are mere dwarfs; and that this central globe is the home of those spiritualized beings who have been refined by passing through death. It is probable that after death man's new body may weigh only a pound or two, and it may be sustained by air alone. Air is part of man's diet here. Nothing is known about what will be the work or pleasure of man's second life. It is probable he will have some useful pursuit, because pleasure is not worth living for. Pleasure is always a diversion, and never a reason of a noble life. The ideas of golden pavements and golden harps and eternal music are only figures of speech. A gold pavement will not suit modern taste so well as a carpet of green grass. It may be inferred that man will go on in those paths which are greatest here—the paths of truth-seeking, conversation, friendship, doing good, studying beauty, worshiping. Heaven must mean an advance or it would not exist. Immortality must come because the earthly years are inadequate. It must, therefore, carry onward all that is noblest on earth."

Rev. A. Norden, of the Jewish congregation of the North Side, speaks for the reformed branch in the Israelitish faith, and says in the beginning the future dwelling place and form and occupation of the soul are quite unknown. It is one of the mysteries which he leaves where Moses left it—with God. He holds that the heaven or hell of any soul is chiefly the record it leaves behind it when death comes. Its heaven is chiefly found in the fact that "The memory of the righteous man is a blessing," while "The name of the wicked shall vanish." He believes and teaches that all good men of whatever faith or creed are saved; that the effort to do right as they understand it, conforming their will to that of their deity, is the test. He believes that Moses, Jesus and even pious Mohammedans go to heaven. But where that heaven is, what is done there, what semblance is taken by the spirits redeemed, is a sealed book to him, and one whose clasps he does not care to open. But he emphasizes the doctrine that right life and not any form of profession fits the soul for heaven—a heaven which he is sure omnipotent justice will provide.

Bishop Samuel Fallows, of the Reformed Episcopal church, believes that the state of the soul at death fixes its fate unchangeably forever. This, though, seems to refer only to those who have had an opportunity to know and yet who have refused to accept the gospel. No soul that never heard will be punished for failure to obey. Just what will be the method of their progress in that other sphere is not well known; but heaven is divided into degrees. There are three stages, and a course of advance from the lowest to perfection. The symbol of three signifies completion, and he whose entrance into the second would be in the nature of an intrusion there, no less than a recognition of surroundings uncongenial, will begin lower down. He will be filled; his capacity for enjoyment will be satisfied; his limit of spiritual reach will not be curtailed, but he will not stand so high in heaven as will other souls whose breadth and depth are greater; whose comprehension is stronger and whose sense of spiritual things is keener than his. The body will decay and return "to the dust," there to await the resurrection, yet the freed spirit will bear the semblance of its earthly form, and will be recognized by all who knew it here. It will be engaged in occupations on such lines as were loved here, only that the labor will be one of love alone. No soul will need to toil for self-support, but pure enjoyment of a certain occupation will inspire it to ceaseless action. There will be no night there, no pain or sickness or sorrow, and so the separation from those once loved in life will be borne in some way not compatible with mourning or regret. Yet across the gulf that separates from Tartarus there will toss in pain unnumbered souls who forfeited salvation here, and who can never escape their torment. At the end of time each soul will be clad again with the fleshy body it wore on earth, and, good or bad, will be sent to the eternity which it has earned. In the case of the blessed as with the cursed this eternity means a term absolutely without a limit of duration. But where this heaven is no one can tell.

Father Tighe, of the Church of the Holy Angels, holds to the ancient Catholic belief. In this acceptance the first departure from former divisions of post-mortuary destiny is seen. In those quoted above it will be noted each speaker holds that death ends life and begins two separate existences. One is in the abode of the good, the other the place of the evil; one is happy, the other is misery, but both are fixed as to occupant and equal as to duration. There is no crossing over the gulf that divides them. The man sent to torment when he dies stays there forever. The one sent to glory remains in his abode. Neither can thereafter remove to the other place. At judgment—a second judgment, it seems—the bad are rehabilitated in the body of earth and sent forward to an eternity of such suffering as the intermediary state has been a sample, while the good are ushered into a heaven much like that they have known since death, and which also is never ending. But Father Tighe teaches, as he has been taught, that this period which succeeds human life is divided differently. All souls go into purgatory. In the nature of things no man leads a sinless life. Only the founder of his faith did that. In spite of prayers and aims and penances the soul must have some charge of blame upon it when death comes, and this sin must be explained in purgatory.

Rev. John L. Withrow, of the Third Presbyterian Church, said frankly: "I do not know where heaven is; I do not know what its inhabitants do; I do not know what it resembles. Nobody knows. The Bible is the only place from which the information can be obtained, and the Bible is equally open to all. My opinion is as good as any other man's, and not a whit better. Nobody knows. I do not believe much in the intermediary state. I certainly do not believe in the theory that reformation after death is possible. This life must fix eternal destiny." Dr. Withrow holds that the Bible—the New Testament—supplies all possible sources of information on this subject; that what Jesus says is the only reliable authority, and that any of the four accounts of his utterances is as reliable as either of the others. In this he can find no reason for believing that a period after death is set apart wherein the several souls will find a temporary home only to be transplanted later to a permanent residence that differs in degree but not in kind from that to which they had previously been consigned. He thinks the figures of golden streets and sapphire walls are merely symbols to stand for grandeur and beauty beyond anything possible on earth. Whatever will be necessary there for the soul's happiness will certainly be granted; whatever is not for their good will be withheld. The occupations of earth will be carried forward there only so far as they are necessary and pure. There will certainly be progress and development in heaven, for when there is no progress there is death. Aside from death there is but one alternative—action; and action means progress. We will learn in heaven. We will be taught there. At the same time Dr. Withrow teaches that the tongue which uttered, "Come unto me all ye that labor and are heavy laden and I will give you rest," was the same tongue which will pronounce, "Depart from me; I never knew you, ye workers of iniquity." He does not know how a soul can be happy in heaven when a loved one is in hell; yet some way he is sure it will be accomplished. He sees fathers and mothers on earth in great happiness at times, yet fully possessed of the knowledge that a boy or a girl has wilfully gone wrong. Some way all souls in heaven will be happy, no matter where others may be. Each one will recognize his friends and will form new friendships and all will be occupied, wherever heaven may be.

An adventist, once a preacher, now living in retirement, calmly surveys a period of sleep for his soul. "Death is sleep for the soul as it is for the body. Not a soul that ever lived in any man is conscious now. Not one is in heaven. When the judgment comes we will be awakened, each spirit will enter into a body like that which once held it, and then sentence will be pronounced. The good will be 'caught up with Christ in the air,' and the bad will be utterly destroyed—'burned up root and branch.' Heaven will be on this earth. Yes, there will be room enough. Many will be consumed, but few will be saved. It will be a new earth, but it will be in all respects like this, minus the impurities and evils of this. We will follow there the occupations of this life. Doctors? No, as there will be no sickness we will not need doctors. Lawyers? Well, no; there will be no controversies. Yet the peaceful, loving occupations of the earth will be pursued in heaven."

Rev. L. P. Mercer, of the New Church Temple (Swedenborgian), was the first man to answer definitely and without amendment the question as to occupation and location of heaven. "Heaven," says the preacher, "begins in the soul. Heaven lies all about us in our infancy, stored up by the celestials that guard and guide us. We begin to withdraw from heaven as we reach the age of knowledge and conscious choice and self determination. The man of forty who has rationally, wilfully chosen to be bad has determined his eternal destiny. Hell also begins in this life. All infernal evils are latent in the being—not because of Adam's fall, but as the result of ancestors not nearly so remote. These are not to be imputed to the sinner. He is no more responsible for them than for the color of his hair or the weight of his body. It is only when he makes choice—not one, but many—that his destiny is fixed. Heaven in principle is the acknowledgment of God. Hell is the love of self supremely. It may be the love of music, of society or even of the church; yet that love, if fostered and indulged solely for self is evil. If it be love of these things for unselfish reasons, it is good. Even God may be loved for self; then it is evil. Hell fire is self on fire. There is an intermediate world after death. Members of the new church can answer these things because they have the advantage of an apostle who, while in the body, spent twenty-seven years in heaven and hell and yet lived to preach and write and publish an explanation of all the mysteries of life and death, and all the hidden truths of the Bible. After death the soul that has lived unselfishly will enter into a life where love of God is cultivated. We will have houses and food, clothes and occupations. The new soul will be taken in charge by one whose duty this is and instructed in all needful things. It will feel as a soul on earth would in a happy and beautiful, but strange place. All will be glorious, but in the first group it will have the feeling of stranger companionship. It will be taken farther and shown more beauties and more truths. As it approaches another group there is a flutter of recognition in the heart, something of kindred spirit is here. But soon it will feel like a welcome but uneasy guest. It will go farther and at last will find with rapture complete the very company with which its heart chords in unison. No stranger, no troubled visitor now, it is at home. Babes come here; they are taken in charge by nurses who care for them. They grow from infancy to youth, to manhood. Old men grow young again—not into infancy, but into the full meridian of power, so that as eternity passes each soul will progress to that acme of vigor. We will know each other. The man will recognize in his wife all the beauty of the maiden, plus the wisdom and culture and grace of heaven. And she will recognize in him all the outward bloom of his young manhood, plus the refinement and nobility and wisdom of heavenly pupilage. Those who care for children will induct the little ones into heavenly kindergartens in which all the phenomena of all the spheres will be object lessons. Boys and girls will learn in school, and thus will many be given occupation. As a rule no soul will be kept more than thirty years in this world—about the space of a generation—and then each one, as it is qualified, will pass to the perfect life of bliss eternal and unalloyed.

Rev. Robert McIntyre, of Grace Methodist Church, had some beautiful thoughts on heaven, as he ever has on any topic that may engage his mind. Paradise, not heaven, succeeds death. The soul at death is not fitted for its final blessing, and yet the state intermediate is one of perfect peace, of supreme happiness. At death the souls are divided. Each goes to the place it earned in life. The good are glorified, the bad are plunged in punishment. The body is resolved again into the elements from which it came, but the soul, wherever it goes, bears yet the semblence that it wore here. Either may be recognized, and what is more, either may see and recognize the forms of those beyond the fathomless gulf that divides them. The soul retains this present outline and appearance, for it is the soul, not the body after all, which we recognize.

"Where will my soul go? To paradise—where Jesus went, and where the thief went, too, straight from the cross. And the souls of those who deserve it will go to hades reserved for the workers of iniquity. At the judgment the righteous will receive their reward in an unending heaven. So far as those who go to paradise are concerned, their judgment at death is final. As to the others, I think not. Surely, souls may cross over from that place of torment to a happier haven. Surely all hope of salvation is not denied them. I think when the last trump is sounded hell will have very few inhabitants. There will not be many there. Jesus preached to the spirits in prison, Now, he never wasted a sermon. If he preached there, as Peter says he did, it was that it might help and save. It was that some there would listen and repent. True, Lazarus could not cross to the rich man. Why should he? Why should a spirit leave paradise to enter torment. And Dives was not ready or willing to cross to him. Yet, surely they may be saved, even after death.

An Eskimo Seance.

Holm gives an interesting account of a spiritualistic séance (Geisterbeschworung) at which he was present, given by the Angekok Sanimuinak: "The Angekok Priest lay quietly on the bench for a considerable time while preparations were being completed. At last he stepped forward like one in a dream, and laid his drum on a flat stone on the floor. A man tied his arms, up to the elbows, behind his back, with a long strap, till the hands became purple, and he groaned and gasped as if under the influence of some potent spell. The lamps were now extinguished, and the sounds 'goi, goi, goi' were heard, at one time overhead, at another from a different part of the hut, as if uttered by spirit voices, while the Angekok groaned deeply. A hide curtain before the entrance of the hut began to flap. The drum was beaten, at first slowly, then more quickly. Now noises of all sorts followed—rustling, clattering, whirring—as if caused by machinery and some large flying creature. The benches and parchment windows rattled. The Angekok was heard suffering under some oppressive influence. He groaned, cried, shrieked, whispered, and spoke with a weak, piping voice, while a harsh, fiendish, laugh occasionally broke in. Voices from all sides cried 'Hoi, hoi, hoi,' and appeared to lose themselves in an abyss. The drum was beaten most vigorously, and seemed to be hovering about over the heads of the listeners, while, a subdued song was heard, as if coming from the nether world. At last all became suddenly still, and the dreaded spirit Amortortok entered. This monster is said to have black arms, and whoever is touched by him turns black and must die. He walked about with a heavy tread, and cried 'A-mo, A-mo,' the listeners all squeezing themselves into a corner. Next came a spirit who yelped like a fox. A Tartok (the guardian spirit of the Angekok) cried: 'There is a smell of Europeans here!' and made closer inquiries about us. Finally, after several formalities, the séance was closed; and when the lamps were relighted, the Angekok sat there as at first, only he was now bathed in perspiration, and his hands, which were still bound to his back, had been somewhat loosened."

It must be remembered that this occurred among the Eskimo of the East Coast of Greenland, who are still partly in the stone age, and that some of them had never seen a white man until within the last ten years. The reader can form his own opinion as to the mental and moral condition of this Eskimo "medicine man" or Angekok. Yours, etc.

THOMAS J. STOREY.

—[Newcastle Daily Chronicle.

Woman's Department.

TO SUSAN B. ANTHONY.

On Her Seventieth Birthday.

With noble soul and brave and tender heart
And will-power strong in efforts to do good,
Through fires of persecution thou'st built up
A higher, wiser, nobler womanhood.
Unto the weak thou'st strength and courage given,
Uplifting them from valleys of despair;
And wisdom-welded weapons bright and strong
To cleave the wrongs thy sister had to bear.

Self-sacrificing and courageous one,
True to thyself, thy country and thy cause,
To thee will future generations turn
In gratitude, for all the human laws
Won by thy efforts to have justice done!
Unto thy wise co-workers and to thee,
Some day, will woman's thankful life repeat—
"I bless their names that I too, I am free!"

Oh tried and true! Thy trusty hand hath made
A pathway for our faltering feet to tread;
And we who follow, find the flowers spring
Where once but weeds and horns and thickets spread.
Oh, when for thee the silent boatman calls,
And sets his bark towards the eternal shore,
May thy glad spirit find a welcome sweet,
From friends whom thou hast known and loved before!

—Amarala Martin, in Woman's Tribune.

OF INTEREST TO WOMEN

SUSAN B. ANTHONY.

The seventieth birthday of Miss Susan B. Anthony was celebrated the evening of February 15th, by a banquet at the Riggs House, Washington, D. C. One hundred and fifty guests assembled in the spacious dining Hall which was tastefully decorated with bunting, potted palms and flowers, to do honor to the auspicious occasion. Mrs. May Wright Sewell of Indianapolis, was master of ceremonies, and received the guests together with Mrs. Spofford, wife of the proprietor of the Riggs House, and life-long friend of Miss Anthony. Mrs. Elizabeth Cady Stanton and many other prominent women were present. Mrs. Blatch, daughter of Mrs. Stanton, was attired in the same gown that her great-aunt wore at the court of Louis Phillippe. The black satin brocaded in lavender, notwithstanding its great age, still retained the smooth lustre of its original sheen, and the quaint drapery was artistic and graceful.

The guests represented almost every State in the Union, Canada and England. The feast was opened by a song, "Blossoms," followed by a poem, "Three Score and Ten," by Elizabeth Boynton Harbert. Toast—"Lieutenant Susan, our Valentine: One Day Behindhand, But Not Too Late for Service," Phœbe W. Cousins. Toast—"The Demands Upon Nineteenth Century Chivalry," Rev. Frederick A. Hinckley. Poem—"A Reminiscence," written by Harriet G. Hosmer. Toast—"The Modern Peripatetic," Rev. Annie H. Shaw. Rhymes—"Susan's Wedding," Margaret Stanton Blatch. Toast—"Miss Anthony as a Fellow Worker," M. Joslyn Gage. Toast—"American Womanhood," Laura Ormiston Chant of England. Toast—"Miss Anthony as a Journalist," Clara Bewick Colby. Poem—"Auld Lang Syne," Isabella Beecher Hooker, most of those present joining in the familiar chorus with hearty appreciation. Toast—"Change," Robert Purvis. Poem—"The Modern St. Anthony," written by Fannie G. Ames. Toast—"The Young Disciple," Mrs. H. Stanton Blatch. Toast by Congressman Pickles of South Dakota, and Delegate Carey of Wyoming Territory.

The guest of the evening then responded to a unanimous call in a brief speech.

Letters written by John G. Whittier, William Lloyd Garrison, Senators Hoar, Sherman and Manderson, Speaker Reed, M. Louise Thomas, Lucy Stone, Frances E. Willard, the Rev. Rush Shippen, and Mrs. Henderson, were read as samples of hundreds. Telegrams from the Political Club at Rochester, from the Ladies' Unitarian Society of that city, and from the Woman's Union of Norway, were also read.

Mrs. Colby makes an Anthony number of the *Woman's Tribune* of February 8th, which contains many interesting reminiscences of Miss Anthony. We wish we had space for more than follows:

If locality and religious heritage have influence in determining fate, what could not be predicted for Susan B. Anthony. Born in Massachusetts, brought up in New York, of Quaker father and Baptist mother, she is by heritage of strongly marked individuality and native strength. In girlish years, Susan belonged to Quaker meeting, with aspirations toward "high-seat" dignity, but this was modified by the severe treatment accorded to her father, who, having been publicly reprimanded twice, the first time for marrying a Baptist, the second for wearing a comfortable coat, was finally expelled from "Meeting" because he allowed the use of one of his rooms for the instruction of a class in dancing in order that the youth might not be subject to the temptations of a more public place.

Although her father was at one time one of the wealthiest men in Washington county, Susan was fitted for the profession of teaching, which equipment proved very serviceable when in the great financial panic Mr. Anthony failed in his business, which was that of a cotton manufacturer. In her fifteenth year, Susan began for $2 a week and board to instruct the youth, and her conscientious work was successful and appreciated.

Mrs. Stanton tells us graphically in what way Susan's thoughts were first directed to the injustice of unequal wages. In her twentieth year, a male teacher was engaged at three times her salary to take charge of the school she was leaving. Anxiously she awaited the arrival of this superior being who was to do work three times as good as hers, which had been deemed so worthy. He came, and proved to be an uncouth fellow who replied roughly to the kind inquiry of the host as to how the first day's proceedings had fared: "It takes some time to get the hang of the barn." Susan pondered long and deeply and finally concluded that there was no justice in paying extra simply for sex. Mrs. Stanton says: "Think you not that our quiet, earnest Susan longed to rescue her village bairns from the guidance of that homespun farmer lad?"

For fifteen years, Miss Anthony followed teaching, during ten of which she was a member of the New York Teachers' Association, striving always to secure recognition both in better wages and official honor for the teachers of her own sex. The leaven of equality thus early set to work in that State which has been the heart of the nation has well nigh leavened the whole body, and there is not a teacher from Maine to Oregon with a good position and some measure of equality of wages but owes a debt of gratitude to Miss Anthony, not only for her work in this Association but for her life-long demands on the platform for equal opportunity and remuneration for woman. I have heard Miss Anthony relate with great dramatic power—when illustrating the changed condition of woman—the consternation created by her first attempt to speak. It was at a meeting of the New York Teachers' Association. For hours the men had been discussing the problem why the profession of teaching was not as honored and influential as that of law, medicine and theology. Miss Anthony rose and said: "Mr. President!" The president, Prof. Davies, author of the familiar arithmetic and algebra, leaned forward as far as possible, peering under his spectacles, and said: "What will the lady have?" It did not occur to him that she could wish to speak to the question, but on her signifying that she did, he waved his hand over the rows of men who sat in front and said: "What is the pleasure of the Association?" He ignored entirely the further seats where sat the women, largely outnumbering the men, and says Miss Anthony, "It was lucky for me that he did, for they were perfectly horror stricken at my audacity." Permission being granted, Miss Anthony said: "I merely wish to suggest a solution to the question you have been discussing. As long as society says that a woman has not brains enough to be a lawyer, a doctor, or a minister, yet may be a teacher, do you not see, gentlemen, that every man of you who enters the profession of teaching puts himself on the level of this degraded class and tacitly acknowledges that he has no more brains than a woman." This ended the discussion, and amid the profound silence of the men, Miss Anthony sat down. Doubtless many of the women appreciated Miss Anthony's bold challenge but timidity kept them silent, and the majority seemed perfectly scandalized that a woman had dared to open her mouth. One said loud enough for Susan to hear, "I was never so ashamed in my life; I wanted the earth to open and swallow me up."....

The most dramatic event of Miss Anthony's life is her arrest and trial for voting, at the presidential election of 1872. Owing to the mistaken kindness of her counsel, who was unwilling that she should be imprisoned, she gave bonds, which prevented her taking her case to the Supreme Court of the United States, a fact she always regretted. At her testimony in the case of the inspectors of election she made the magnificent reply when asked by the judge "You voted as a woman, did you not?" "No, sir: I voted, not as a woman, but as a citizen of the United States."....

Miss Anthony has been a devoted sister, and one of the tenderest pages of her life-record inscribes the story of her care for her brother who had been wounded, it was supposed unto death. For forty days she stood, in turn with his faithful wife, with finger on the exposed artery, which was in a place where no pressure less delicate than that of the human touch could be applied—until the walls had thickened and the danger was past.

The change in public sentiment of late is well defined by the change in the popular estimate of Miss Anthony. Where once it was the fashion of the press to ridicule and jeer, now the best reporters are sent to interview and to put her sentiments before the world, with the most respectful and laudatory personal comment. Society, too, throws open its doors and, into many distinguished gatherings she carries a refreshing breath of sincerity and earnestness. She does not intrude her special reform, having no need to demonstrate what she stands for, but her presence gives to many an opportunity to declare their fealty to woman's cause.

New Books Received.

His Honor; or Fate's Mysteries. By Cynthia E. Cleveland. New York: American News Co. Price 50 cents.

The Bondman. By Hall Caine; A Match in the Banks. By Jessie Fothergill. International Series. New York: F. F. Lovell & Co. Price, each, 30 cents.

The Status of American Spiritualism. As seen during a four year's visit. By J. J. Morse. Liverpool: The author.

The Prose Dramas of Henrik Ibsen. Lovell's Series of Foreign Literature. New York: John W. Lovell Company. Price 50 cents.

Picturesque Geographical Readers. By Charles F. King. Vol. I. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Price 50 cents postpaid 60 cents.

The Evolution of a Life; or from the Bondage of Superstition to the Freedom of Reason. By Henry Truro Bray, M. A., LL. D. Chicago: Holt Publishing Co. Price $2 00.

The Ten Commandments in the Nineteenth Century. By F. S. Schenck. New York: Funk & Wagnalls. Price, $1.00.

The Ruins; or Meditation on the Revolution of Empires: and The Law of Nature. By C. F. Volney. New York: Peter Eckler.

Helene Buderoff; or a Strange Duel. By Martha Morton. American Authors' Series; Henriette. From the French of Leon De Tinseau. By Anna D. Page. Lovell's Illustrated Series. New York: John W. Lovell. Price, each, 50 cents.

Master of his Fate. By J. MacLaren Cobban. International Series. New York: F. F. Lovell & Co. Price, 30 cents.

Is it Mary or the Lady of the Jesuits? By Justin D. Fulton, D. D. Boston: S. B. Pratt.

The Gift of D. D. Home. By Mme. Dunglas Home. London: Trubner & Co.

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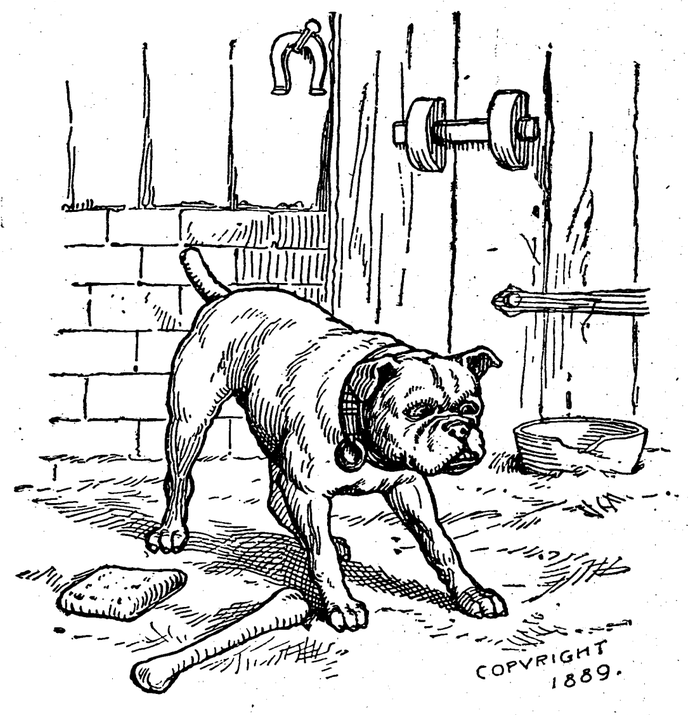
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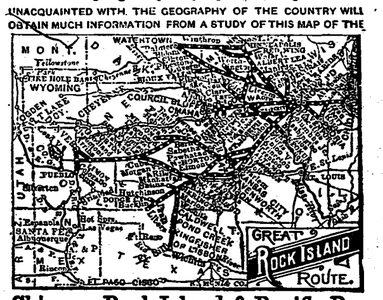
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"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension.....of any cultivated scholarly reader."—*The Chicago Daily Inter-Ocean.*

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"This book is respectfully commended to the American Theosophical society."—*St. Louis Republic.*

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Mrs. Emma Hardinge Britten in the *Two Worlds* makes brief editorial reference to "The Light of Egypt." Here is what she says:

We deeply regret that other matters of pressing moment have, of late, occupied our columns to the exclusion of those notices of books, pamphlets, and tracts, which we have received in great numbers, and which we hope yet to call attention to. This apology relates especially to the noble, philosophic, and instructive work, published by George Redway, of London, entitled "The Light of Egypt." We had hoped to have found space to give abundant quotations from this admirable treatise, one which supplies not only fine suggestive views of planetary cosmogony, but also furnishes a good corrective, founded on the basis of science, fact and reason, to the groundless assertions of theosophy, some of which appear in quotation in this number's Leader. Ere we close this merely preliminary notice that we have been favored with a copy of "The Light of Egypt," we could call its author's attention to the fact that a certain American editor of a Theosophical Magazine, entitled *The Path*, after venting on this fine work all the abuse, scorn and display of ignorance and impudence that his malice could dictate, ends by adding that this book is "by Mrs Emma Hardinge Britten." We trust it needless to open disclaimer on our part to assure the gifted author of "The Light of Egypt" that this rude and uncalled for piece of mendacity could only have been designed by the writer to add injury to insult, and compel the editor of this journal to express her regrets that she has not the smallest claim to stand in a position implying ability far beyond her capacity to attain to.

It is hoped that this public disclaimer will be sufficient to atone for the intended injury to the esteemed author of "The Light of Egypt," and explain to him the animus with which his comments on the fantastic theories of the day are received by a prominent theosophical journalist.

"LIGHT ON THE WAY" ON "THE LIGHT OF EGYPT."

In the August issue of his bright little paper, *Light on the Way*, Dr. Geo. A. Fuller, medium and lecturer, refers to "The Light of Egypt" in the following terms:

"We feel as though we must give this remarkable book a brief notice in this number of *Light on the Way*, and in future numbers a more extended notice will appear. We shall not attempt a criticism of the learned author, for in so doing we would simply show our ignorance. The work is absorbingly interesting and throws much needed light upon subjects of vital importance. It is not written like many theosophical works, for the purpose of exciting curiosity in the ignorant, but instead appeals to the highest in man and certainly is uplifting and exalting throughout. Instead of a review we intend to allow the book to speak for itself and will now present a few selections.....in our next we will follow 'The Light of Egypt' still further. In the meantime we would advise all our readers to get this work at once, as it would prove a source of constant delight and instruction."

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Views of Heaven.

We trench upon our reserved space in the JOURNAL in order to give the views of six Chicago clergymen on the future life. These views were given to a reporter of the Sunday *Herald* and the men who gave them are representative of their respective sects. To a Spiritualist, conversant at all with the tenets of his faith, the guesses of truth which these expounders herald are the veriest nonsense. With the exception of the Jew and the Swedenborgian there is not the slightest idea presented that is worth a moment's consideration. The Jew has the advantage of some ancestral conceptions on which to found his belief in the life beyond. The Swedenborgian has the clearer light, experience and profound philosophy of the Swedish seer, to illuminate his thought; and hence his views are nearer the truth than all the rest of the "interviewed" put together. But even Swedenborg had his limitations. His principles are doubtless true; but it must be remembered that changes are going on in the spiritual world just as they are going on in this world. In fact the changes we see here find their "correspondences" there. Flux, change is the law of the universe. For instance, Hell and Heaven were once to spirits as to us men apparently eternal factors in God's government of the universe. This was the ancient faith. Christ was enabled to modify this condition somewhat; at least so we are led to believe by hints of his teaching which have come to us. "I come not to judge the world but to save the world." "For the Son of Man is come to save that which was lost."

These, and other passages we could quote, show forth a mitigation of the old conditions of the other life. The church, however, relapsing into a sensuous, corrupt state made the conditions of hell and heaven fixed. Purgatory, taught by the Catholic Church, contains a great truth, and has helped to save the world from the irrevocable decree of Calvinism and the usual Protestant ignorance on the subject. Boehme in his theosophical writings, while he taught the eternity of hell and heaven as operative contrasts in the divine life, ended their separateness as discords and united them in the saving redemptive power of the Christ operating in human nature. Swedenborg with all his learning, science and deep insight into the deeper mysteries of God could not see any way for the final salvation of the wicked. He made the "devil" and the "angel" the only outcome of God's work in human nature. And so it was reserved to modern Spiritualism to demonstrate and declare the truth which now brings consolation to millions. It and it alone has become the preacher of the true life beyond the grave. It and it alone gives the unquestioned facts—the scientific tests which end all doubt as to the future.

Spiritualism has brought to the world the knowledge that after long ages of discipline the human spirit which has strayed from the right path, can now find home and shelter in the eternal love which encompasses, feeds and clothes all. No disinherited sons now walk in the solitude of night; but all may share an equal destiny. Humanity is one; and one Father of infinite tenderness, by whatever name he may be called, provides for all. This faith, this hope Spiritualism has brought to the race. Its countless facts have turned the world of spirit inside out. It is no longer a mystery. Only cowardice and hypocrisy fail to see what millions declare and know to be a fact. And yet all this has come about without special aid or assistance from mortals. A few noble souls here and there have borne the brunt of the battle. No organization; no special cults; no savory sacrifices, garlanded with the laurel which money can purchase have been evoked. It has been the gospel of heaven to a world-famishing people; and no saint, nor sinner, nor pew-paid preacher has been able to stay its tide or trench upon its peculiar domain. It has dissolved old faiths, scattered to the winds the fossil remains of the bygone; and apparently nothing is left for reconstruction. Here comes in the responsibility of Spiritualists. You have shared the great repast without money and without price. This you can do no longer. We are coming to the end of the old in Spiritualism; to the point where you must act or forfeit what you now prize above all price. Indifference is no longer your sole claim to privilege. Action, united action, is now the one necessity for construction after all this forty years of demolition.

Can Spiritualists read the extract to which attention has been called without seeing the utter barrenness which exists in the church as to the true teaching of the future life? There is probably not a man among these preachers who has ever seen a spirit demonstration. Whose fault is it? Partly his and partly yours. Had the preachers taken the subject out of the hands of the charlatans and in the spirit of science sought the truth their vocation would not now be in such danger. "Like seeks like." If we have infidelity and all sorts of fads and fakirs and illusions and delusions in Spiritualism whose fault is it? It is largely the fault of the pulpit. The pulpit purports to break the bread of the word of life to the people. Has it done this so far as Spiritualism is concerned? No! it has not. On the contrary the pulpit has attempted to bottle up and stifle the true inspiration of the unseen; in consequence we have broken bottles of blasphemy, and the foulness of the pit is ascending to refresh their olfactories. They may turn away from the stench; but the truth will stand nevertheless. To that the true men and women are turning. If earnestly sought it will be found.

Kiele's Keramics.

Our abdominal viscera are very much moved at present over the travail in soul of our Presbyterian brethren. Rev. A. A. Kiele of Milwaukee, discourses thus to the importunate reporter:

"What do I think of the proposed revision of our confession of faith? Well, I will tell you. You understand, I suppose, no one is asking for a general revision. You must not think for a moment that Presbyterians do not hold as firmly as ever to our excellent and venerable confession. There has not been a time, since the adoption of the confession, when it received so large, so intelligent, so hearty a reception as containing the 'system of truth' taught in the scriptures, as it receives to-day from the ministers and elders of the Presbyterian church."

And yet with this emphatic statement is coupled the following preferences and admissions of the reverend gentleman:

"1. There is a clause of the confession which declares that God for His own good pleasure has foreordained some of His creatures to eternal death, and also that our heavenly Father "passes by" those unhappy souls whom he has created. No one preaches that doctrine and I know of no one who believes it.

"2. Then there is another clause which asserts the salvation of elect infants. This implies that there are non-elect infants who may be lost. Our belief is that all persons dying in infancy are saved.

"3. And then a point made prominent in this discussion is the absence in our confession of faith of any clear declaration of God's infinite love in sending His son into the world to save sinners. This is a theme upon which ministers love to preach. And I believe with Dr. Philip Schaff that what cannot be preached in the pulpit ought not to be taught in the confession, and that what is taught in the confession ought to be preached in the pulpit.

"Another plan has been proposed. It strikes me as being an excellent idea. Instead of revising the confession, prepare a brief, simple and popular creed, clearly and tersely expressing for laymen as well as ministers the cardinal doctrines of faith and duty. A creed that shall make prominent God's infinite love in Christ for the salvation of the world."

Surely the time is propitious for the "Modern Church," to the advancement of which Rev. A. N. Alcott recently set forth most ably in the JOURNAL. We suggest to Bro. Kiele, if he wants a "new creed, simple and terse," that he adopt the following which is now quite generally accepted by the JOURNAL'S constituency:

God is the Universal Father; Man is the universal brother; and the Spirit of Love and Wisdom is the life of both. This Life brings immortality to light; and through spirit ministration and intercourse Man is assured of the continuity of personal existence beyond the grave.

The phraseology may not cover the word "Christ." The "infinite love" of God is certainly affirmed and the "spirit of love and wisdom," which is the inner "Christ" of humanity—extinguished only in the hearts of the reprobate—covers all that Jesus Christ himself gave to his disciples.

Again, when our brother becomes a participant in a more spiritual faith and catches true glints and gleams of the eternal in religion he will find not a "person" in the popular sense of that term but an infinite personality of affection, will and intelligence of which the words "Jesus Christ" are only a symbol. According to Swedenborg He is in the "Infinite goodness and truth" personified in time and "married" in eternity, as the one Universal Life of love and wisdom.

The above suggestion is given to relieve some of our brethren from so much turmoil and heaviness of spirit. Life is too short for the work proposed. Light is breaking from out the clouds of heaven. Calvin himself, if he could now appear upon earth, and we don't know but that he has appeared to some of his followers, would say: "Burn the Westminster creed as I burnt Servetus." It has had its day; it was useful for its time but the evolution of thought has decreed its fate and merged its truth into the life of the race. The Brotherhood of Humanity now takes the place of separatism.

"Monism."

A correspondent of the *Open Court* gives "the principles of Hylo-idealism or self-deification," a theory which resolves everything into individual states of self-consciousness, "So that we are compelled to include 'everything' in Heaven and Earth within the ring-fence of the ego, and to say of egoism, 'I am the universe' and its creator as well.'" The correspondent gives a little sketch of his speculations, and adds: "It will be seen from the foregoing sketch that one of my aims, which lies close to my heart, is to dethrone all Godheads hitherto adored by vain, perverse and blind humanity, and to install Self on the cosmical throne." "The head and front" of his thesis is, he says, to "root out the religious instinct as a foe to human welfare and progress quite in the spirit of Epicurus, Lucretius, Euhemerus, Seneca, Buddha, Confucius, Shelley, etc., on the ground (which these august thinkers only adumbrated) of the impossibility of predicating any other divinity than our own egoity."

This is, of course, extreme subjective idealism which denies the existence of anything except the individual ego or self. It is an old notion, familiar to all who are versed in metaphysical speculation. Yet the editor of the paper in which it is set forth, after opposing, month after month, every form of idealism, and trying to prove a mongrel system of materialism and pantheism, says of this subjective idealism, that it is "not necessarily opposed" to his views. This is funny, but it is in keeping with his editorial course. For a while he defined God as "the All," following in this the proprietor of the paper. But the unstable proprietor having, under the influence as he says of his early education, returned to the use of the word God, the editor (who should be called "me too") has also adopted it, and has been informing his readers what God is. God is no longer "the All" but "the factor that produced the solar system out of the concourse and whirl of the nebula." This is only one of the ridiculous definitions. The sycophancy shown in the editorial attempts to harmonize philosophy with the absurd and often fantastic notions of Mr. Hegeler, the rich father-in-law, illustrates how demoralizing are some of the influences of this money-loving age.

Other persons show a readiness to take advantage of Mr. Hegeler's worship of the word "Monism," and of his confusion of thought to secure acceptance and publication of their articles. One writer, in an essay on Daniel Webster, says that the source of his immense power was "the Monistic religion." "His power came because he was at one with the world—was a Monist! The foundation upon which he stood sturdily with both feet was the laws and order of the universe, sustaining the continuity and solidarity of the human race, and the United States as their highest result. These ideas were his underlying power." etc.

Here we have it! A person who is at one with the world, who trusts in the laws and order of the universe, "sustaining the continuity and solidarity of the human race and the United States as the highest result"—such a person is a Monist! Reference is made to the speeches of Webster as containing abundant illustrations of his Monism!

Mr. Hegeler got his Monism largely from one of the novels of Freytag who, on seeing the statement often repeated, wrote Mr. H. that he never meant to inculcate in that novel any such thing as Monism. But the keen eye of the La Salle Monist found it there all the same, and this other writer giving the word an entirely different meaning, finds Monism in Webster's speeches!

Now what is Monism? It is the single-principle philosophy—the philosophy that ascribes all phenomena, physical and mental, to one substance or principle. Idealism and materialism are both monistic systems. Prof. Haeckel calls his philosophy, sometimes "scientific materialism," at other times, "Monism." The Spiritualist who holds that spirit is the eternal and active principle and that matter is but the symbol of spirit, is a Monist. The word Monism is such a general term and is applied to so many systems of thought, agreeing only in their unitary principle, that it is of small use to philosophy.

Mr. Hegeler has a peculiar kind of Monism, which includes little "photograms" in the brain and the idea that "form-structure" of the brain is "the soul!" It is of course thoroughly materialistic. But who ever thought the word monism would be used to describe the religion of a Trinitarian Christian (as Webster was) simply because he was "at one" with the universe, had confidence in natural law, maintained the joint interests of the human race, and believed the United States the best of all nations! And used thus, too, in a journal that claims to be philosophical, and by a writer who, in describing Webster's religion as above, ignores his belief in God and the immortality of the soul and regards them as no essential part of the religion of the great orator.

What is meant by "at one with the world?" With the world as it is, or with the ideal world,—with the world as it should be, as we hope it some time will be? Were Socrates and Jesus, were Paine and Garrison "at one" with the world? Were they Monists?

Was not the source of Webster's power, lamentably deficient as it was morally, in his inherited intellectual greatness, his natural endowments, the combined qualities of head and heart, that made it possible for him to impress his individuality upon his countrymen? He was not naturally a spiritually minded or devout man. He did not live an ideal life. Why ascribe his influence (which was far less than it would have been had he always been loyal to his convictions and lived on a higher moral plane) to Monism, when it was clearly due to his robustness of intellect, his national spirit, and his powerful and impressive, yet simple eloquence? Were not personal qualities the source of his power? Why then write columns pretending to prove that Monism was the fountain of his strength? Is there any other reason than the fact that the journal contributed to is owned by a cranky, but wealthy man, who is infatuated with the word Monism and is ready to pay those who will accommodate their thought to his, or juggle words so as to make him think they are in accord with his "philosophy."

Rev. I. C. Knowlton on Spiritualism.

One of the most agreeable things in this world of struggle, and still of hope, is to step outside occasionally and feel the pulse of those who technically do not belong to one's own guild. It brings to the weary worker joy and comfort that others are doing the same work, filled with the same spirit and bound for the same goal, seeing good in all things and everywhere.

Our readers will thank us for placing before them, in this issue of the JOURNAL, extracts from a discourse by Rev. I. C. Knowlton, D. D., West Acton, Massachusetts. It originally appeared in the *Gospel Banner*.

We have not the pleasure of a personal acquaintance with Dr. Knowlton, and his sermon came to us through another Universalist minister in Iowa, as we believe through the intervention of those spiritual agencies who are now bringing those of congenial views into harmony and fraternity. It is rarely that one finds the whole spiritual philosophy so beautifully and succinctly expressed as is embodied in this sermon. It occupies ground which, in the main, has been occupied by the JOURNAL for years. Ours has been the hard and discouraging task of exposing fraud, imposture and the wickedness which has infested the ranks of the spiritual Movement. We are nearing the close of this stage of Spiritualism; and now we are to have constructive work. Whether we shall realize our hopes or not it is encouraging to find such noble work going on outside of the technical sphere of Spiritualism.

Of course there is much in Dr. Knowlton's sermon as a whole which Spiritualists will pass over as belonging to the early stages of spiritual thought and experience. But the basic facts will be recognized as those with which Spiritualists are familiar, and that along the lines of converging thought which Dr. Knowlton expresses, Spiritualists of the JOURNAL'S type have a vital interest.

Fog and Fatuity.

This is a wonderful world we live in and the average orthodox preacher is the most wonderful part of the machine. Having denounced for forty years the facts and followers of Modern Spiritualism, he begins to get his eyes open to see that if its facts are not true then his Bible record goes to the wall. So our orthodox brother is beginning to fledge. He now admits, with the Rev. Mr. Chester of Milwaukee, that—

He who thinks that Spiritualism is confined to the uncultured and the ignorant is mistaken. Its list of adherents comprises many names of eminence in both England and America, and as long as there are men who demand sight instead of faith, as long as there are men and women crazed by grief and frantic in their desire to communicate with the irrecoverable dead, so long will some Spiritualism remain in this world of ours. Nor are we to believe that all Spiritualists are impostors, for as by telling a lie often enough one comes to regard it as true, so many are self-deceived and many are deceivers.

Exactly so Bro. Chester; all but the "telling a lie" part. That facile faith belongs to your own cloth—with many honorable exceptions.

Again, hear him dispose of the Witch of Endor business, recorded in Holy-Writ:

Taking for his text the utterance of Saul when he confronted the witch and commanded her, "Bring me up Samuel," the preacher in his exordium narrated the story of the king's interview with the witch and then proceeded to draw deductions more suited to the spirit of modern Christianity than séances, be they never so imposing, could supply.

"You will agree with me," said he, "that the story is a strange one to be narrated in scriptural pages—a witch, a cave, a dark scene of magical reappearance of the dead—and a Christian Spiritualist, when beaten from post to pillar by other arguments, always runs into this cave at Endor for refuge and safety. Here, he says, is a séance recorded in the simple language of the Bible, and the mark of scriptural approval thereby stamped upon it. To be fair in argument the exegesis that Samuel really appeared must be granted to him; but the narrative relates how when the woman saw Samuel she cried out with a loud voice, and had she brought up Samuel by her own machinations she would have treated his arrival as a matter of course and an event which she had been waiting for.

"The truth is that he appeared before she had anything to do with it. She began working with her charms and incantations, intending to palm off some spurious deception upon Saul and make him believe it was Samuel; then the genuine wraith of the real prophet suddenly appeared and nearly terrified her out of her senses.

"This is why she turned around to the wicked king and cries out, 'Thou art Saul!' for she felt that it must have been him when God took the trickery out of her hand and brought up the real Samuel. It was God and not the Witch of Endor that brought up Samuel. Again, to show the Lord's abhorrence of the whole transaction, this epitaph is written in Chronicles: 'So Saul died for his transgressions.... and for asking counsel of one that had a familiar spirit to enquire of it.'"

Now the fellow who got up that "interview" was equal to the modern newspaper reporter. He recorded the exact facts and they are so wonderful that the reverend narrator exclaims that: "The story is a strange one to be narrated in Scriptural pages." It may be strange to a man who uses so much sophistry, but to a Spiritualist there is nothing strange about it, it is just what one might expect in the "Word of God"; for that can't "lie" you know. Verily, the "world do move" and our hope is increasing—since an orthodox preacher admits that it is possible to hold intercourse with the inhabitants of the other world. An acknowledgment of the fact is all that Spiritualists ask. The why, the whence and the whither of the fact this reverend gentleman can find out from the most illiterate among Spiritualists. Modesty forbids that we refer him to the pages of the JOURNAL for the philosophy underlying the fact. Here he will find but little disagreement. This brother is on the high road to the "Church of the Spirit." We shall be glad to welcome him out of the fog of fable into the reality of the "Modern Church."

That Wondrous Reel.

On the second page of last week's issue we published an account of an astonishing "Machine that works by an effort of the Will," and its reputed inventor is a French count. A London paper making mention of the wondrous reel which is the invention described, gets lots of fun out of it and places it in about the same category as that enjoyed by Rowley's occult telegraph. It says, in the first place, that miracle-working men with foreign titles are always equal to the demand—in fact, that the number of foreign counts is practically unlimited. The titled classes in France and other Latin countries increase rapidly by inheritance. If a count dies leaving ten children, all the ten are counts, and in the next generation there may be one hundred, so that who is or who is not a count nobody exactly knows. In France any one wrongfully assuming a title might be prosecuted under an act of the Second Empire for the offence, though the law is seldom enforced, but in London anybody may call himself or herself a count or countess without interference by the law, and so a French count turns up with a reel which the narrator says is considered the marvellous conquest of science. Upon this reel is wound a length of silver wire measuring seventy-five thousand mètres. Two magnetic needles crossing each other in a contrary direction are fixed upon the reel, and suspended by a slender thread. The apparatus works under glass like a watch, so that no tampering with the mechanism is possible. It is mounted, moreover, on a high stand. The Count takes hold of the two conductors, to which are attached the two ends of the silver thread rolled upon the reel, and "to right! to left! will this reel revolve according to the fancy of the visitor." The London publication opines that a trick lays at the bottom of the marvel; that as the operator has hold of the two conductors, he is not a first class French Count if he cannot read in the eyes of the visitor the direction in which he wishes the reel to move; and it certainly is not difficult to tell by its movements whether "right" or "left" is the direction desired by the experimenter. But it seems that the machine does not respond in all cases, or at least unreservedly, for "it is to the powerful will alone—the concentrated and fixed determination—that it can be made to reply. Ruhmkorff used to laugh immoderately at the vacillating movement of Count P.'s machine, when the savants of the Académie were induced to try the experiment. With some the wire would tremble and vibrate, then start to one side, then move towards the other; while with others it would refuse to move at all, but confine its trembling vibration to one spot." This is very natural, if the operating Count was not able to read decisively the wills of the savants who, perhaps intentionally, sought to baffle his observing eyes. But the Count has been converted to pure religion by these two magnetic needles in a glass case. He was a confirmed "materialist"; he has now "a conviction of the loftiest destiny of man," and he is quite sure that "the Divine essence is still within him." All this is proved more conclusively by the statement that "the Count" shuns fashionable society in London and "seeks retreat" at eight o'clock every evening "in a convent near London." This part of his adventures seems much more marvellous than his wondrous "reel." "How can this mysterious man," says the London *Telegraph*, "evade the vigilance of portress mother-abbess, and nuns by finding shelter in a convent—a building sacred to the female sex? Does he make himself invisible? Is it his astral body alone that gets in? To what order do the nuns belong? Does he take his little glass box with him every night, and does he lighten the austerities of the pious ladies by long yarns of his wondrous reel?"

The world, however, is not in a humor to reject romantic superstitions. Our best scientific authorities are less positive and more open-minded than they used to be. The domain of truth admits of a wide margin of mystery. Medical men are making a closer study of what their predecessors neglected—the influence of mind upon body and the power of a strong will upon a meeker soul. Many recent conquests over matter have been so unexpected and so suggestive that people are ever ready to receive more. "The time is therefore favorable," concludes the London

contemporary, "both for inventors and for impostors; but we doubt much whether any genuine gain will come from a French count witching select circles with a magnetic spool, and retreating, not to say reeling, home to a mysterious convent every evening at eight o'clock."

Spirit and the Physical Body.

An able writer and a representative of Spiritualism says:

"Man is a duality, a physical body and a spirit, evolved by and out of the physical body."

The JOURNAL takes exception to this statement. Immortal spirit cannot be secondary to mere collocations of matter. The physical body has its use, a most important one in man's experience and education in the world of sense, but spirit is not derived from, nor "evolved by and out of the physical body." As the writer above quoted says in another paragraph, "spirit is the moving force of the universe," and the human spirit must have its origin in, and derive its attributes from this universal, incorruptible and eternal cause.

The physical body is evolved by the spirit, not the spirit by the body. The spirit is the "moving force" of the physical body. The body is formed and fashioned by spirit. Bodily modification and development through centuries has been possible because spirit has been the regnant and controlling power. Mind has expressed itself in material structure, which is not a likeness of the mind itself, or of the soul or spirit,—for how can flesh and blood resemble that which is spiritual—but a symbolical representation under material conditions. The expression is one of correspondence not of likeness.

The human body has grown out of the *wants and needs of the spiritual man*—the real man—and it has been made to conform to the requirements of the spirit, as the spirit itself has grown. The body has been a means of spiritual development but not a cause. From brute to man, from savage to sage, there has been concomitant development of intelligence and structure, of body and soul, but structure did not produce intelligence, body did not produce soul; and for the human spirit, as Mr. Wallace says, of man's intellectual and moral nature, "We can only find an adequate cause in the unseen universe of spirit."

Man's duality cannot be predicated on the fact that a physical body has been developed in association with spirit, unless the physical body is an enduring and essential part of man's being. That it is not, we know. Divested of the material part, the real man continues to exist, as a spirit, and not as duality, in which a physical body is one part, and spirit the other.

Many years ago there was a report which found much favor and wide circulation, that some wheat found wrapped in the casings of Egyptian mummies had been sown and had fructified. Whether this was really so or not we cannot say, as we have never seen any corroboration of the statement. We distinctly remember, however, to have heard or read the emphatic declaration of a scientist, that no seeds of any kind three thousand years old ever had or could be productive, as the germinating principle could not possibly survive the lapse of so long a period of time. But we are now certain that the scientist was not so wise as he thought he was, for during the season of 1889, a most remarkable crop was raised by David Drew at Plymouth, N. H., from seed of a much greater age. In 1888 Mr. Drew came into possession of some corn grains found wrapped with a mummy in Egypt, supposed to be four thousand years old. These were planted and grew. It has many of the characteristics of real corn; the leaves were alternate; it grew to be over six feet high; the midribs were white; but the product of the stock, there is where the curious part comes in. Instead of growing in an ear like modern maize, it hung in heavy clusters on the top, on spikelets; there were no tassels; no silks; each sprig was thickly studded with grains, each provided with a separate husk, like wheat grains.

GENERAL ITEMS.

Rev. C. P. McCarthy is giving instructions concerning "Human Magnetism and Medical Mesmerism" every Wednesday evening at his residence, 512 East 116th St., New York.

The interesting article in the JOURNAL for February 15th, on Warren F. Evans, should have been credited to our esteemed exchange, the *Christian Metaphysician*.

The publisher apologizes to his readers for the publication of the disfiguring black botch of an advertisement in last week's JOURNAL. His only excuse is that he did not see it until the paper was returned from the press.

Mr. H. Stoyohann, writing from Christiana, Norway, says: "We have now a society of Spiritualists here with one hundred members and have had a visit from Dr. Slade and an English medium, Mrs. Esperance."

On the sixth page will be found several interesting communications provocative of thought and which we hope will stimulate other correspondents to give their views, experiences or advice as each is moved respectively to do.

Chicago will have the World's Fair in 1892! New York and all other cities are nowhere when Chicago wants anything. People who aspire to live in the leading city of the country are fast moving here. It is not only the center of the American business world but the pivotal center of the psychical as well. Great is Chicago! O, a modest, thrifty people are the Chicagoese.

Never print a paid advertisement as news matter. Let every advertisement appear as an advertisement—no sailing under false colors.—Charles A. Dana's Address to the Wisconsin Editorial Association, Milwaukee, July 24, 1888.

The Discovered Country, by Ernst von Himmel. This work has lately come from the press and has met with much favor. The story is told in an interesting style and cannot but hold the attention of the reader from the beginning to the close. Price $1.00, postage 8 cents extra. For sale at this office.

The Spiritualists and Liberals of Southwest Michigan will meet in quarterly convention at the Opera House, Decatur, Michigan, March 1st and 2nd. Good speakers and mediums have been invited for the occasion and there will be vocal and instrumental music by a competent choir. Meetings on Saturday, March 1, convene at 3:30 P. M. and 7:30 P. M.; on Sunday, March 2, at 9 A. M., 2:30 P. M. and 7:30 P. M. All are invited by the people of Decatur to partake of their hospitality.

C. E. Winans went through his periodical exposure last week at Elgin, Illinois. Although the usual "test conditions" of sewing him to the floor and putting flour in his hands were observed, he had no trouble in appearing before the select audience in his underclothing. A rash young woman broke the spell and the trick was uncovered. Winans did his best to work the trance route out of his trouble but was unsuccessful; and being arrested, returned the receipts and paid a fine of $10.

It is or used to be a common superstition that it was not safe to have a cat in a room where there was a sleeping child, for the feline would "draw the breath" of the sleeper and so take its life. A recent event at Atglen, Chester county, Pennsylvania, would seem to furnish a reason for the continuance of such a superstition, save only the "drawing of the breath." A little-three-months-old daughter of W. A. Reyburn of that place was found dead with the family cat lying upon the child's mouth and nose. The cat had smothered it, and a coroner's jury rendered a verdict accordingly.

Mr. J. J. Morse lately delivered a lecture in London taking for his theme "The Status of American Spiritualism." The address has been put in neat pamphlet form to which an appendix is added giving hints to enquirers, and as to holding circles. After four years of active work, extensive travel, keen observation under most favorable circumstances, Mr. Morse returns to his own country and expresses his views of the status of affairs in America in brief but perspicuous terms. He says nothing which need displease and much that is suggestive. The lecture is for sale at the JOURNAL office. Price, fifteen cents.

Funny how things do get mixed in New York. For instance, in the building where Eliza Ann Wells has apartments, C. P. Sykes sometimes boards and is called Mr. Wells by the janitor and family. Then again, Mrs. Wells presides at a Sunday afternoon meeting of Mr. Newton's 1st Society and in the report published in our esteemed Boston contemporary is spoken of as Mrs. C. P. Sykes. Poor old "Dot-and-go-one," as Mr. Sykes is affectionately called sometimes, needs all his fortitude to endure the combined perplexities of Arizona and New York. Yet the student of the occult is not to be deterred by mixes however mixed they may be.

The Individualist of Denver, Col., in its issue for Feb. 15th, commends the JOURNAL in high terms. In doing so it echoes the universal sentiment of the press outside the organs of fakirs and fanatics. *The Individualist* is "a liberal and reform journal, advocating social regeneration and industrial emancipation;" its ethics is the Golden Rule; as to a future world it is agnostic. "Its columns are open for free discussion." Sample copies will be sent free on application to the editor and publisher, Mr. Frank Q. Stuart. The paper has lately strengthened itself by the accession to its editorial staff of Mr. Z. Shed, a forceful writer.

The Unitarian for February is an especially interesting number. Rev. J. T. Sunderland, the editor, has good reason to congratulate himself on the success of his magazine. "Cabals under Nationalism" by W. Ballou, offers objections to Bellamy's scheme of electing rulers which should cause the enthusiastic advocates of that utopian scheme to pause. While all good men desire the betterment of their fellows, wide differences as to how this is to be consummated must prevail and it is only by discussion and experiment that the panacea will be found—if ever. *The Unitarian* is published in Ann Arbor, Mich., at $1 a year, single copies ten cents.

Our able contemporary *Light*, of London, has always had to depend on a sustentation fund to make up yearly deficits, and this while the editor was giving his services gratuitously. The fund for the current year was in course of promotion and had reached some hundreds of dollars when a friend finished the business by a gift of $5,000, the only condition attaching to his gift being, apparently, that the name of the giver should not be made public. We are delighted to know that *Light* will now be free from perplexing financial problems for some time to come. A Spiritualist paper properly conducted is not a mere commercial venture; it is an educational enterprise and as such is as worthy of endowment as any school or college. It is to be hoped that *Light* will hereafter be amply supplied with resources.

New minister—"The Rev. Mr. Longtext preached for you last year, didn't he?"

Parishioner—"Yes, sir?"

New minister—"I understand there was a great awakening in the church."

Parishioner—"Well—yes."

New Minister—"About what time did it occur?"

Parishioner—"Long about quarter past twelve, when the sermon was through."

Passed to Spirit-Life.

At the residence of W. C. Hoyt, Ludington, Michigan, Feb. 11th, 1890, Mrs. Eliza B Hoyt, wife of A J. Hoyt, eldest son of W C. Hoyt, passed away, after a long and painful illness, aged 59 years. Mrs. Hoyt was an estimable woman always ready and willing to minister to the calls of suffering humanity. Her loss will be long and deeply felt. She was for several years a subscriber and attentive reader of the RELIGIO PHILOSOPHICAL JOURNAL, and during her long and painful illness often spoke in glowing terms of it. * * *

Milo Porter of Lombard, Ill., was born into spirit-life, Feb. 7th, 1890, of heart disease While on his way to a school exhibition with his children he dropped dead, falling into his daughter's arms. Kind neighbors brought him back to the home they had all left so joyous and happy such a short time before, and now turned into a house of mourning. All efforts of wife, friends and physician were of no avail to recal him to life. He had crossed the river of death—June 6 to Frank above. He was born October 8th, 1815, in Cicero, Onondaga county, New York, and came west in 1839. Took up land in Du Page county, Ill., and made himself a home where he has lived ever since, being one of the oldest settlers of Du Page county. He was beloved and respected by all who knew him as a man of sterling integrity and worth; a good neighbor and friend, ever ready to extend the helping hand. He had been a firm believer in the spiritual philosophy for many years. Funeral services were conducted by Mrs. De Wolf of Chicago. A portion of the 15th chapter, 1st Cor., was read, after which a poem was recited, "The dead do not forget," followed by appropriate remarks which were listened to by a large circle of relatives and friends who had come together to pay this last tribute of respect. He was laid away in Lombard cemetery, and though out of sight his memory will still dwell in many hearts. He leaves a wife, Isa Wilson Porter, the well known test medium who on account of Mr. Porter's failing health has been missed from her public work the past year, and also four children to mourn the father's loss. But the positive knowledge is with them that he can and will return to watch over and protect his loved ones. MRS. E. V. WILSON.

Chicago, Ill.

California.

Few there are in the United States to-day unfamiliar with the reputation of California's glorious climate, her wonderful resources and marvelous variety and beauty of scenery. From almost every portion of the globe come tourists, health-seekers and settlers, to be benefited by the climate of California.

The first great rush to California was for gold. After a few years of furious excitement, the gold fever was said to have subsided, but gold mining is still carried on, and on a grander scale than ever before. The tremendous outflux of California gold resulted indirectly in a vast ingress of invalids, sight-seers, pleasure seekers and speculators. The wanderings of these tourists in search of health, scenery, pleasure and the golden fleece, resulted in the second grand rush to California. And now we have the third great influx into California.

But this is not a rush. It is a quiet, though strong movement and partakes of the nature of its object, which is in the securing of cozy, self-supporting homes. These are found mostly in the valleys, the largest of which is the great San Joaquin, pronounced San-wauke-en.

The San Joaquin valley is more than 250 miles in length and sixty miles in width, and has a climate and a soil peculiarly adapted to the growth of all kinds of fruits and berries, and producing from growth within three years from planting. Throughout its length and breadth are many canals, artesian wells and irrigation ditches. It is a spot warm and healthful, and, no matter how warm the day, it will be found necessary to use blankets for a covering at night; while in winter, men work in their shirt-sleeves as they do in summer.

For pamphlets, giving further information on California, address W. G. Neimyer, G. W. Agt., Southern Pacific Co., 204 Clark St., Chicago, Ill.

California

Is reached in the most comfortable manner through Chicago and thence, over "The Santa Fé Route." This is the most comfortable route by reason of the fact that every day through cars are run from Chicago to Los Angeles and from Chicago to San Francisca without change, and because it is the only route over which such accommodations can be secured.

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For those desiring to go to California, through Pueblo, Colorado Springs and Denver, the Santa Fe Route is also the most desirable, as its own tracks extend from Chicago to all of those cities and connect in union depots with trains of the Denver & Rio Grande and other lines west from the cities named.

"Heaven Revised."

This is the title of a book just published by the Religio-Philosophical Publishing Company of Chicago. It is written by Mrs. E. B. Duffey, a Spiritualist. The author says in her preface that she knows not whether she was inspired or not when she wrote, but declares that she knew no more what she was to write or thought of what she wrote any more than if she had acted as the amanuensis of another.

The book is full of strange fancies and theories concerning the change called death and the inhabitants of the Spirit-world. Although these fancies are strange, not in accord with orthodox notions and conflict with the usual interpretation of the scriptures as well as the basic principles of society in some respects; yet as a whole it teaches a high morality, excites pure desires, noble ambitions and raises the beacon of hope of even those who die hopeless.....Eastern Illinois *Register*, Paxton, Ill., Feb. 19, 1890.

Avoid Appearances.—A worthy gentleman, having an usually red nose, was long suspected of being a tippler on the sly, by those not well acquainted with his strictly temperate habits. His unfortunate disfigurement was readily cured by the use of Ayer's Sarsaparilla.

The best books for boys are the Leather Clad Tales, which Frank F. Lovell & Co., are publishing in strong covers, which stand any amount of rereading. Each week, a new story by a well-known author is issued in this series.

Baldness ought not to come till the age of 55 or later. If the hair begins to fall earlier, use Hall's Hair Renewer and prevent baldness and grayness.

The Prose Dramas of Henrik Ibsen, from the press of John W. Lovell Company, are meeting with hearty favor. Ibsen is eccentric and peculiar to a high degree, but nobody doubts his genius.

The Ypsilanti Dress Stay Manufacturing Company of Ypsilanti, Mich., whose new advertisement appears in another column of this issue, should receive the attention of every lady. The firm is reliable and their products acknowledged to be as good as in the market.

Edward Bellamy, the author of Looking Backward, will contribute to the March number of the *North American Review* a reply to General Francis A. Walker's criticism of his theories in the February *Atlantic*.

Capitalists and Small Investors read "Wall" Robertson's advertisement in this paper.

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AND

INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.

MY SHIPS OF YORE.

MRS. A. M. MUNGER.

The sea! the sea! the grand old sea!
That in my dreams came home to me;
What shall thy depths reveal?
Flow out ye tides from o'er the main,
Flow in and bring me back again,
What e'er your depths conceal.

The waves came rolling to the shore,
The billows dashed with murm'ring roar
In spray beneath my feet;
But waves and billows, tide and spray,
Were all a thousan i miles away,
Yet was my dream complete.

What have the waves brought home to me—
Brought with the tide from o'er the sea—
Of friends, of health, of gold.
Are freigh ed all my ships of yore,
With heartsease from Nepenthe's store,
Or hope or joy untold?

From out this boundless ocean main,
Sail my lost s ips, a gallant train,
Their canvas all unfurled.
Nearer they come in stately line,
The zephyrs waft me "Auld Lang Syne"
From out an unseen world.

And now within this placid bay
My anchore i ships in quiet lay,
While peace her wings outspread;
And thus I hold and fondly clasp,
Close to my heart from out the past,
Loved ones, long since called dead.

Friendships are all unbroken now,
Caressing hands are on my brow—
I feel sweet love's embrace.
Grand poems of the heart unfold—
Each to the other all has told
Of grief, for aye, effaced.

From out this fairy haunt, I view
My ships, my sea, my friendships true,
And feel my heart o'erflow.
But whether Heaven is at my door,
Or I have gained the "Eternal Shore,"
I have no care to know.

But soon a mist comes o'er the main,
My ships are sailing back again
Into the unknown sea—
Unto the "Islands of the Blest,"
They mount and ride each billowy crest,
So far away from me.

The sea grows shadowy—the tide
Goes out—the bay is black and wide—
The dream is vanishing.
My ships are sailing far away,
While earthly eyes ope' to the day
Of grief and languishing.

O sea! bright sea! thou grand old sea!
That in my dreams came home to me!
What though so wide thou be;
Thou bringest hope of Heaven at last,
With all my treasures of the past,
Restored beyond life's sea.

OUR POLYGLOT EXCHANGES.

Spiritualistiche Blaetter of Berlin says: The following is reported of a death prophecy once made by a gipsy to the present czar of Russia, Alexander III. It was about twenty years ago when the then prince hereditary, on going out with a hunting party, was addressed by a gipsy woman with the request to be allowed to tell him his future. At first the grand duke hesitated, but being encouraged by some gentlemen of his suite, he finally presented his hand to the woman, who by no means suspecting the high rank of the man standing before her, examined the palm of the distinguished gentleman's hand and prophesied for him things of the most heterogenous character, but she told him that he would not live to the end of his forty-sixth year. It is said that the czar has observed that almost all the prophecies of the gipsy woman have been fulfilled, one after the other, to the great inquietude of the noble man who notoriously is much inclined to superstition. On the 10th of last month the czar entered his forty-fifth year and since that day he seems to suffer more than ever from a depressed state of mind. It is said that his wife, deeply feeling the wretched mental condition of her consort, ascribes it to dwelling upon the prophecy of the gipsy.

Le Messager makes the following extract from a contemporary which speaks of an unusual noise that has been heard in the neighborhood: "The Longdoz quarter is in a flutter of excitement. For some days, it is said, an unusual noise has been heard at night in the mansard story of a house where the son of a policeman of the seventh division sleeps—a young man of 14 years of age. One would say that the muffled sound which is heard is produced by some one tapping upon a steam boiler. The occupants of the house and several police agents have passed the night under the roof where the young man sleeps and have distinctly heard the noise without being able to locate the point from which it proceeds. As to the boy, he has become taciturn and it is feared that the obsession that annoys him will have grave consequences." The *Messager* says that from special information it learns that the above mentioned policeman is named Haerden who, with his wife and four children, resides at 25 Halle street, and that the boy who is the subject of comment is only 9 years of age instead of 14, and adds: "For a long time these people attributed the unusual noises that disturbed their repose to mice, but this explanation is scouted by numerous witnesses. We offered our services to examine into the matter but they were not necessary, as the mother has since informed us that her boy has been magnetized by a physician, since which time the noises have ceased."

Spiritualism a Perfect System.

To the Editor of the Religio-Philosophical Journal.

"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. For now we see through a glass darkly; but then face to face," says Paul in 13th chapter of Corinthians. I have long seen, and felt, and known that Spiritualism, as a whole, in all its fullness, is a perfect system. I indicated this quite plainly in an article written for the JOURNAL some months ago, and which was copied into an English paper—London *Light*. And the time, I think, has now come when this can be shown to intelligent and appreciative readers.

In what way can this be shown? In every way, and in all ways applicable to human affairs, political, social, religious. That is to say, out of Spiritualism—the higher spiritual teachings—must be elaborated a perfect system of education, physical, mental, spiritual; a perfect system of government. This we already have by the high spiritual teachings to the fathers of our Republic one hundred and more years ago; a perfect science of society, and a perfect religion and system of theology. To show this, or to point the way for its full and complete elaboration is the task before me, and I shrink not from attempting its performance.

A true system of education must lie at the foundation of good society and the true progress of mankind, for on this rests about all that follows—character, human actions, the make up of society. I shall not proceed in a strictly logical way in this article, but shall begin with the subject of health, for this is one of the chief corner-stones of development and growth.

It is said that Americans are a nation of dyspeptics—a diseased people. In a sense this may be so, for we see all about us men, women and children who are diseased, neuralgic, squint-eyed, rheumatic, dyspeptic, bilious. Let us begin right. An important thing in this short life of ours is health. Without it we are not worth much. As a part, therefore, of a perfect system of education it is the province of the higher Spiritualism to show how to secure health when lost and how to maintain it or keep it. I can only give an outline in this article. First, then, what is health? In this life we have a triune existence, physicial, mental, spiritual. Health consists in a harmony between these three. A divine harmony I will call it. Disease is a disturbance of that harmony. This disturbance may be physical, or mental, or it may be spiritual, and it is not always a determinable point with us which it is, with the best knowledge of diagnosis we have. It is just here that the aid of the higher spiritual intelligences must and always will help us if properly interrogated.

Spirit power, then, is and must be our ultimate dependence in this perfect system of health and its maintenance and for the removal or cure of disease. Let us see how this is and whether it will stand the test of reason and human experience. Human experience takes us back to the days of Jesus and the apostles and the prophets of olden time. With them all diseases were curable—the worst forms as easily as the milder. Leprosy, insanity, obsession, were as readily cured as any other complaint. Our modern physicians with all the skill and knowledge of the schools fail utterly with the above diseases? Are these diseases curable to-day? Yes, just the same and by the same power as in olden time. How can this be done is the important question to be answered. Here is the answer.

Every human being who lives on this earth has about him guardian spirits who watch over and care for them in every possible way. These guardian spirits are ever ready when we are sick to aid us to get well and will do all in their power to that end. But their power is limited. How then? They must in co-operation with the patient seek the aid of a higher power. This higher power, if properly interrogated, will always respond. How to interrogate this higher power is now to be considered.

The spiritual law of action between the two worlds requires that some one or more here in the form act in harmony with the guardian spirits and unite in earnest prayer to God the Father for divine help. Then the higher spirits acting in the Father's will and power give their aid to the guardian spirits and to the patient.

But this action on the part of those still in the form must be in as perfect harmony as possible with those in spirit life. Not only so, but they must have a trusting confidence (commonly called faith) that all will be well. "Where two or three are met together in my name there am I in the midst, and that to own and bless," was the utterance of the Great Teacher; and it expressed the law of action better than I can. "To own and bless." That word "own" simply means "my friends" acting with me in harmony of wish or desire and of course submissive to my will, which is always submissive to the Father's will. This is the rule or law of action. And when conditions are right the blessing, or cure, or relief is sure to follow. This action may be had at the bedside of the patient when conditions are right, or it may be had thousands of miles away through and for the action of spirit power on a trained medium who has the gift of healing, as Paul describes, in the 12th chapter of Corinthians. For a medium to act thus with spirit power he or she must be perfectly passive and seek the influence of Jesus of Nazareth who is the great healer in this modern spiritual movement as He was 1800 years ago, and be perfectly submissive to the will of God the Father. This is the law of action in healing by spirit power; and when the law is complied with and conditions are right, all diseases, including of course the worst forms of insanity, leprosy, bright's disease, obsession, and so on, may be cured as they were in olden time. I am prepared to act as a healer by spirit power and to show that it is a perfect system of treating disease.

This power once given me in a most wonderful manner and then suspended for personal reasons is again restored, and I shall relieve the suffering wherever I can. My next article will be on the spiritual laws of development in processes of perfect education, these laws acting in perfect harmony with what are called physical laws. The reader of the JOURNAL is requested not to miss this second article. MILTON ALLEN.

Philadelphia, Pa.

Let it Be Natural.

To the Editor of the Religio-Philosophical Journal:

Your call is timely; keep the thought before the people; I desire to add my vote for organization, and let it be natural at the start. Souls do not organize to believe, but to do. Belief is personal; to do, collective and co-operative, for a purpose, under a constitution which is the fundamental organic law of any organization; and no individual is compelled to offer to become a member until he is fully imbued with the principle of the constitution; without a belief in the principle, harmony cannot exist. I would suggest our Government as a pattern. Let the start be national, with subordinate or local societies under the organic law or national constitution. As the declaration of our independence was the keynote to divine human sympathy, so let the declaration of purposes of the coming organization strike the higher keynote whose humanity may respond to the harmony of the higher life and recognize the oneness of humanity. Organize for defence as well as aggressive work. Your editorial of Oct. 12, on unity, with the thought of Mrs. E. L. Watson and Bro. G. B. Stebbins, in Nov. 2d of the JOURNAL, seems to cover all the ground necessary for a cornerstone upon which to build. If local societies, or the element composing them need to circumscribe for reasons local, not conflicting with the national constitution, let them have it so, as varied experience may be necessary. As time is required to establish all important reformatory movements, the present generation of pioneer workers can only lay the foundation stones for the coming souls to build upon—and if organization is ever perfected it must have a starting point and I would suggest that a few true and tried souls who have ever from the first battled for the truth as supported from both sides of the vale, meet in council with the editor of the RELIGIO-PHILOSOPHICAL JOURNAL and give to the spiritual element a constitution for organization broad enough for all humanity.

East San Jose, Cal. W. C. K.

Unjust Conditions.

To the Editor of the Religio-Philosophical Journal.

Setting aside discussion as to whether the "rich are growing richer" while the "poor become poorer," granting the oft-claimed statement that there is always "room on top," with the road wide open for any workman with sufficient ability and perseverance to climb there; that workingmen to a large extent bring about their impoverished condition by wasting their earnings in saloon tippling; that their disabilities are greatly due to their improvident, wasteful, extravagant habits, in place of such economy, carefulness and forethought as can alone provide for well-being in the future; that they are grossly lacking in the knowledge easily open to their reach; which would enable them to take such advantage of opportunity as would lift them into the ranks of more fortunate brethren above them; the vital question that is the pith and marrow of antagonism between laborers and capitalists remains untouched, namely: Why are the fruits of productive industry so unjustly divided between the many and the few? If a man is defrauded of only a single penny of his earnings, it is mocking subterfuge to charge him with wastefulness, or drunkenness, or lack of economy. Those are utterly wide of the point at issue. The simple question is, who robbed him of the penny? It is by this everlasting prating about matters entirely foreign to the subject that the real question between laborers and capitalists is befogged and blurred out of sight.

If a manufacturer, employing large numbers of men, succeeds within the short space of a decade in accumulating from one to two or three millions, while his employes at best cannot more than secure a small homestead beyond economical living, is it not right to say there must be injustice here? It is no reply to say that all his methods of business have been strictly legal. Many of the most damnable robberies and oppressions the world has known have been perpetrated under lawful authority. I base my question on simple equity, founded on the heaven-born principle, "do unto others as ye would that men should do unto you." The world's industry, from which every atom of material wealth is produced, is a matter of human co-operation, in which head-work and hand-work are inseparably joined. From this industry there is a given product attained, and from which the human race can alone subsist. In a rightful division of this product that is achieved by all the workers, is it rigat that one shall grasp millions while hundreds engaged with him can only secure to each little more than a bare livelihood? What of real value in the world's production has this one manufacturer given, that should give him the means to live like a prince and at the same time accumulate wealth into the millions? Is it not manifest that under a system of equitable division a large portion of these surplus millions would have been added to the scant earnings of his employes?

A man invests a few thousands in a bank, and begins to do business on the debts of his fellow citizens. He advances money in discounts on business paper, seeing well to it that the risk shall be reduced to a minimum. Out of the profits he lives like a prince, and also accumulates easily earned wealth. What of superior brain ability does he give that calls for any higher remuneration than is received by a skilled mechanic? Surely it does not require any extraordinary extent of educated intelligence to pass money across a counter on well secured paper, yet see how grandly this class can live. Every dollar of his extravagant living is drawn out of the world's joint production.

Here is a corporation lawyer whose accumulations have also run into millions. His salary is fifty thousand dollars a year. Is he worth so much, while the wages of skilled mechanics are two dollars a day? It is easily said that as he commands that much his services are worth it. I say, no! Unless the corporation possessed means to levy unjust toll from the public out of monopoly control, nothing like such a salary could be paid. It is on a par with the despot who wrings grinding taxes from his toiling people, and shares it among his favorites with lavish hand. So vast is the wealth levied from corporation traffic, because of watered stocks drawing interest from absolutely nothing, that presidents, lawyers, and other leading officials can be paid princely salaries and yet leave profitable dividends to be apportioned to stockholders. Similarily, there are preachers drawing salaries of ten to fifteen thousand dollars a year. Not an intelligent workman who does not know that their services would be amply remunerated by one thousand a year, and that it is a glaring mockery of the religion of Jesus of Nazareth to pay such a stipend to one of his professed followers. If the congregations of such ministers received no more than equitable returns for services rendered, is it not certain that no such pampering salaries would be paid? And so with thousands of men receiving incomes extravagantly beyond the real value of services rendered. When a workman, seeking the humblest shelter above the heads of his family—a place he can call his own and feel the manly pride and patriotism of an independent American citizen, discovers that idle drones in the guise of city land speculators have forced up values far beyond his reach, and thereby amassed riches for absolutely not an atom of production in return, how can he help but feel in all his soul that he and his dear ones have been foully wronged; that the fruits of industry he has honestly helped to attain have not been justly divided? Does he not know, when he reads of a wealthy capitalist or syndicate of moneyed men acquiring possession of coal and iron lands by thousands of acres, thereby gaining control of God-given national advantages that of right belong to all the people, from whose profits hundreds of millions will be secured, while the miners employed will be pinched to the lowest dollar of wages, robbed in "pluck-me" stores and interest on homes by installment schemes, that there is such gross injustice in the distribution of the world's earnings as cries aloud for equitable adjustment?

So long as the present system of land and money monopoly obtains, it would be useless for workmen to seek the betterment of their condition. They are bound to be held down to the lowest stint of wages that will eke out a bare livelihood.

W. WHITWORTH.

"I Have Got My Heaven Right Here?"

To the Editor of the Religio-Philosophical Journal:

A friend of mine was told by another friend this story: Mrs. A. is a washerwoman who earns her own and her chidren's subsistence. She has recently been very ill. The priest called to see her and met her just going out to the grocery. He asked her if she had been very sick. She answered that she had, and he asked if she thought she was going to die, and she said she did, at one time. He then asked if she expected to go to heaven, if she died; she answered she was sure she would have gone. The priest said, "You wouldn't have seen heaven for you allow your Maggie to go the public school; you'd have no chance of heaven." She told him he could not take her heaven from her, and putting her hand upon her heart she added, "Father W., neither you nor any other priest can take my heaven from me, I have got my heaven right here!" He continued, "you should send your daughter to the "Sisters' school." "What is the use of my sending her to the Sisters' school," she asked, "all she would learn at the Sisters' would be her prayers, and she knows them already."

The gentleman to whom she related this, is a delicately organized and sympathetic man, and in closing, she asked earnestly, "Did I say right, Mr. C.? did I say right?" and he answered, "Yes, you said just right?" She responded, "Oh, I am glad you think so!"

This independent soul seems to have been nourished from living fountains, and to know what a great birthright from God is hers. C. F. S.

Psychometric Wonders in N. Y. City.

To the Editor of the Religio-Philosophical Journal:

Mrs. Tingley's very remarkable psychometric readings in Columbus Hall, Sixth avenue, near Fiftieth street on Thursday evenings, have been drawing audiences of a high class order. Last Thursday night the hall was quite full and every reading was acknowledged as a true test and personal evidence of spirit power. Mrs. Tingley is closely and securely blindfolded, and neither sees nor knows who are the owners of handkerchiefs that are sent to the desk. Men and women who are skeptics weep as their spirit friends are described, and dates and names come upon them with surprising quickness, accompanied by details of "the passing out" of their loved ones. On Thursday evening the audience was made up of doctors, clergymen, lawyers, actors, artists of repute, railway managers and men of business, besides a number of ladies moving in the best New York society. Mrs. McCarthy, the wife of the Rev. C. P. McCarthy, acts as interlocutor between the medium and the audience, and each person to whom a reading is given is required to state publicly, in detail, whether or not the reading is correct, and many of the tests (over thirty in number) given last Thursday evening were to entire strangers, all being to the point, and not a few startling in their character. The charge to these meetings is 25 cents, and the proceeds are devoted to charity, as Mrs. Tingley is not a public or professional medium.

New York City, Feb. 15. CROMWELL.

Coalition not Desirable.

To the Editor of the Religio-Philosophical Journal:

I have read with much interest the proposition advanced by the Hon. R. A. Dague in your issue of Jan. 11th in regard to the united efforts of Unitarians and Spiritualists, also your editorial as to its feasibility. If all were as honest and sincere in their desire for the highest advancement of Spiritualism as our brother, it were well for the cause. But unfortunately all are not. While I, with many others, would be more than glad to have some concerted mode of action in opinion, to regulate and establish the spiritualistic platform on a secure, remunerative foundation, one that would offer no premium to frauds, but the highest incentive to honest workers, still I think such a scheme as the joining of forces with any church organization would be decidedly impracticable, and would only result in complete inharmony. In the first place, Spiritualism must stand on its own merits. We do not need the protecting influence of any church, however much we many affiliate with, or respect the members thereof. We need to stand free and independent, and for this we should strive. We are a body peculiarly our own. All Spiritualists cannot affiliate for the reason that some are materialistic in their manner of thinking, while others recognize an infinite power as a pervading and directing intelligence. The two elements would each have to stand by and for themselves, as they would naturally clash, although each faction holds to the same grand truth—the immortality of the soul. To join our forces with the church in order to be benefited by the moneyed condition or wealth accruing therefrom, seems to me too much like a girl getting married for the sake of getting a home, and who generally finds to her sorrow that the getting married is the smallest part of the business, and that she is practically worse off than if she had remained single. There is no rule, however, without an exception. This may seem a ridiculous view to take of the matter, but the idea came to me and I expressed it. So while the church may welcome an honest Spiritualist as an accession to its membership or otherwise, many of its members would, I fear, be like unto a certain priest who had no use for the brother who had fallen by the wayside. Of course, there are the good Samaritans, in all positions of life, many of them I am glad to say, in the churches. But not all would dare brave public opinion by taking the Spiritualist by the hand and owning that they too, were of the same way of thinking. You see whereas we have knowledge, the church and its followers have only faith. No! as an organized body, the two are not ready to join forces. It is not a question of our going to the church for help, but of its coming to us for light and knowledge. So while we can say, "Bless God for an M. J. Savage who has the courage of his convictions, and knowing the truth does not deny it," we must perforce be our own standard bearers until the time shall be fully ripe, and the "Church of the Spirit," shall be what its name signifies, and the Fatherhood of God and universal brotherhood shall be a living truth. This is my view of it, but I am only a unit.

Milwaukee, Wis. MARY E. VAN HORN.

A Critic Criticised.

To the Editor of the Religio-Philosophical Journal:

In No. 20, Vol. xlvii of the RELIGIO-PHILOSOPHICAL JOURNAL, page eight, I find some short remarks by J. C. Wright of St. Louis, in regard to the impressions that the careful study of the philosophy of mysticism by Dr. Carl du Prel made upon him. If this gentleman comes to the conclusion that the book, in its various chapters varies greatly in the work, so that he at times believed to have the writings of a true philosopher before him and sometimes the fancies of an insane person, we will find the explanation for this, not in the faulty translation but rather in the want of knowledge the critic possesses in regard to what a German calls the result of philosophical research. Despite the peremptory remarks of Prof. Buchanan in his recent inauguration speech on Dec. 11, 1889, regarding the results of philosophical research up to the present time, we Germans believe we have possessed true philosophers in Kant and Schopenhauer whose mental labors have brought forth true fruits for humanity. Among the latter we can reckon Dr. Prel's philosophy of mysticism. The former must be studied and comprehended before one can begin to criticise Du Prel's work, which will then create a different impression—an impression which will be the same in all chapters, namely: that it is throughout a very meritorious work. L. DEINHARD.

Muenchen, Germany.

Transition of Dr. Clark.

To the Editor of the Religio-Philosophical Journal.

Dr. Clark of Marble Rock, Ia., was a subscriber to the RELIGIO PHILOSOPHICAL JOURNAL for many years. A local paper gives the following as a part of its appreciative notice of a respected townsman: "On Wednesday evening, January 29, 1890, at his home in Marble Rock, Dr. C. J. Clark, aged 56 years, passed silently away. For several years he had been aware that he was a victim of the fatal disease, consumption, which would ultimately terminate in his death. All the aid that medical skill could afford and the tender, faithful care of a devoted wife and two daughters were employed to prolong his life and render his last hours as peaceful and free from care as possible. Dr. Clark came to Marble Rock about 1870 and from that time until his death he was the leading physician of that community. In the death of Dr. Clark, Marble Rock loses a physician whose place they will find it difficult to fill. For seldom is a man found who posesses such rare judgment and thorough knowledge of his profession. The funeral services were held at the house on Friday afternoon under the auspices of the Masonic order. The relatives of the deceased have the earnest sympathy of hosts of friends in this vicinity."

Another Anxious Inquirer.

To the Editor of the Religio-Philosophical Journal.

I wish to thank "Kiowa" for starting an inquiry in the right direction. I am, as is Kiowa, only one among the many who have been led, bled, and misled by mischievous demons from goodness-knowswhere. We sit with all the honest fervor possible and a most intense reaching after truth. But we find that Ananias and Sapphira have as large a following in the beyond as in the present, and we have felt at times as though we should like to shake some of the communicators out of their ethereal boots. The table is clean, our hands are clean, and so are our hearts. Why do we draw a contradictory, idle, lying, jesting, idiotic, perverse, useless influence from the nether realms? Also, will some sympathetic soul still in the flesh suggest or give a proved remedy to not only a faithful JOURNAL reader, but an old and anxious investigator, who is eager to glean a grain or two of truth at home, and who is almost tired of being compelled to accept communications from celestial impostors, and who while asking for bread, gets naught but a stone?

Detroit, Mich. CHARLES NEVINS.

Clairvoyance an Aid to the Physician.

To the Editor of the Religio-Philosophical Journal.

Clairvoyance, since the origin of Spiritualism in this country, has, among other things, become a well established fact and there are but few who have witnessed this mode of sight-seeing who doubt its truth.

In the early days of mesmerism as well as Spiritualism here, I saw and heard much of clairvoyance in connection with the practice of medicine, and I well knew physicians who consulted clairvoyants for the purpose of ascertaining the diagnoses of their patients' diseases. These doctors were successful in their practice and very often prescribed medicines suggested or advised by these mediums.

I do not hear of it much now-a-days as an aid to the physician, but I believe that this subject should be investigated and that it is worthy of the attention of all readers. W. C. H.

Sodus, N. Y.

Obsession.

To the Editor of the Religio-Philosophical Journal.

I am only awaiting a convenient season to ask the magnetic healers of Chicago to take up the question of obsession as a humanitarian one, and do what they can "without money and without price" to relieve our asylums of the unfortunates of that class. A recent article in the JOURNAL from Brooklyn, N. Y., speaks of the subject in a proper spirit, and I consider it our bounden duty to offer our services in behalf of their afflicted ones. I shall be in Chicago within a few days and will consult with the healers in regard to this matter with a desire to perfect an organization in their behalf. Not only in union is there strength, but it seems to me, variety of magnetism is necessary to reach and relieve these cases, maybe, in each and every case.

Milwaukee, Wis. A. J. LANGWORTHY.

Right Again!

To the Editor of the Religio-Philosophical Journal:

Your remark that I "would gladly welcome an organization on the basis advocated by the JOURNAL," etc., has my assent and approval. More, I would gladly work to sustain and perfect such an organization, if the way were made clear and the material essential to success were brought together. I have not the slightest prejudice against any sect; least of all should I object to Unitarians, in their own role and sphere. But before I could fall into line and work with them they would have to cover more territory. If Spiritualists can organize without dogmatizing and fossilizing they can be a power by themselves while affiliating with all others.

LYMAN C. HOWE.

Springfield, Mass.

To the Editor of the Religio-Philosophical Journal.

Mr. Baxter gave two addresses before our society February 16. He had the largest audiences of the season, taxing the seating capacity of the hall. His lectures were strong, pointed, practical and full of sound thinking. He grows in power and devotion to the work from year to year. The audience in the afternoon, being made up of earnest seekers, produced a happy condition for the speaker. He felt the unusual harmony and was specially responsive to the power of his spirit guides.

In the evening, after an eloquent discourse, holding the closest attention of the large audience for over an hour, he closed by a wonderful exhibition of his gift as a medium for descriptions of spirits. Test after test was given with thrilling effect, and recognition came with promptness and victorious applause. The songs rendered by Mr. Baxter were specially pleasing. He will speak here again Feb. 23.

For March we are to have Mrs. Ida P. Whitlock the first two Sundays, and Hon. Sidney Dean the la s three. Mr. Dean is also engaged for our annive r sary, March 31.

Mrs. Carrie E. S. Twing has spoken here two Sundays of this month and given great satisfaction. She has held two public seances, both of which have been largely attended. Mrs. Twing is taking the front rank as a speaker and test medium. She will speak in Newburyport, Mass., the first two Sundays of March. B

Notes and Extracts on Miscellaneous Subjects.

In 1888 there were 12,332 miles of railway in Canada.

In 1888 there were 152,726 miles in the United States.

Finland has 1,062. France has 21,210. Germany has 25,074.

Mexico has 4 650 miles. Newfoundland has 90. Barbadoes has 24.

Luxemburg has 249. The Netherlands has 1,520. Norway has 972.

Mauritius has 92. Namaqualand has 95. Natal has 217. Tunis has 258.

Jamaica has 67. Nicaragua has 99. Salvador has 28. Trinidad has 54.

Costa Rica 175. Cuba has 930. Guatemala has 132. Honduras has 69.

Great Britain and Ireland have 19,578. Greece has 375. Italy has 7,316.

Portugal has 1,178. Roumania has 1,525. Russia has 16,729. Servia has 320.

Spain has 5,771. Sweden has 4,580. Switzerland has 1,879. Turkey has 488.

Ceylon has 181. China has 47. India has 15,159. Japan has 579. Java has 637.

The Argentine Republic has 4,150. Bolivia has 81. Brazil has 5,281. Chili has 1,670.

Tasmania has 318. Victoria has 1,949. Western Australia has 242. Hawaii has 32.

Columbia has 178. Guiana has 21. Paraguay has 45. Peru has 1,612. Uruguay has 343.

Austria Hungary has 15,050. Belgium has 2,756. Bulgaria has 428. Denmark has 1,504.

New South Wales has 2,081. New Zealand has 1,840. Queensland has 1,765. South Australia has 1,420.

The Philippines have 119. Turkey in Asia has 409. Algeria (French) has 1,554. Cape Colony has 1,766. Egypt has 1,276.

A proud mother in Merced, Cal., owns a four-months-old baby that weighs twenty-six pounds and has cut four teeth.

The Mexican government has lately ordered 1,000-000 grape cuttings from California, and will distribute them free to all who wish to plant them in Mexico.

A man came into Bradford, Pa., the other day and paid a bill of $18 in old-fashioned paper currency—5, 10, 25 and 50-cent shin-plasters, which he had kept since 1864.

A Chambersburg, Pa., youth thought he ought to try some of his girl's cooking before marriage. He ate a dinner which she prepared with her own hands and hasn't been to see her since.

During the last century the extension of the Protestant church has more than doubled the increase of the Roman Catholic and almost quadrupled the territorial advance of the Greek church.

A porcupine invaded the home of a Bedford county, Pennsylvania, farmer and was discovered sound asleep in the kitchen. It was killed without trouble, but not until a foolish dog had got his mouth full of quills.

The French chamber is considering a new law for entirely suppressing public executions. The only spectators would be those designated by the law, and a few whom the authorities might invite at their discretion.

Henry George is a heavily built, short and bald headed man, with an air of great independence and an abundant beard. He is a good orator, and always keeps his right hand securely buttoned up in the breast of his frock coat.

An aged woman in Elmwood, near Cincinnati, being taken ill while out driving, requested her driver to take her to the office of an undertaker whom she knew well. He did so, and she died a few minutes after her arrival.

To clean broadcloth from spots, grind one ounce of pipe clay, and mix it with a few drops of alcohol, and the same quantity of spirits of turpentine; rub the mixture on the spots, let it remain until dry, and rub off with a woolen cloth.

Physicians have come to the conclusion that head aches are very frequently caused from overstraining of the eyes; that defective vision is more often the source of head troubles than most persons thus affected are aware of themselves.

A wicked Frenchman says that women have such an innate vanity for dress that if you were to tell one that she was to be hanged in the presence of 20,000 persons she would at once exclaim: "Great heavens! I've got nothing to wear."

Cyquet, Ohio, has an oil well that has periodic fits of flowing at intervals of about three months. What is particularly strange about its workings is the fact that it performs its freaks always on Sunday, and never misses the hour 11 a. m. to begin.

A sensible suggestion is made that the movement to restore the monument to the memory of Mary Washington, the mother of the first President, shall include the purchase of the old house in which she lived and died. It is a small house at Fredericksburg.

An association in London, called the Sunday Society, occupies itself with arranging the opening of private collections to the public on the Sabbath. For two Sundays, recently, the Duke of Wellington has opened Apsley House to those who wished to see its treasures.

A new sort of boot sole has been introduced in Nuremburg, consisting of a sort of trellis of spiral metal wire, the interstices being filled with gutta percha and resin. They can be fitted with nails like ordinary soles, are 50 per cent. cheaper than leather, and vastly more durable.

The late Thomas Parker of Washington, became so attached to a cane which he had carried for years that he kept it in bed with him all during his illness, and before dying expressed a wish that the favorite stick be buried with him. His wish was carried out, the cane being put in the coffin.

Count Herbert Bismarck, during his sojourn in the Orient, learned a new proverb which he repeated in a recent speech: "There are three things with which no man should play: The fire, because it can burn him; the viper, because it can sting him; a woman, because she—can love him."

It is a pity that so many people suffer from insomnia when such a simple preventive is in reach. I have a relief which never fails. When I find myself tossing I get up, walk across the floor once or twice, and then get an apple, a bit of bread, anything to arouse my stomach and set it working, says a writer in the St. Louis *Globe-Democrat*. The moment it commences it attracts the attention of the nerves, so to speak; the nerves forget they are "on edge" and are soon soothed in slumber. Commence on the inside to cure sleeplessness, not externally, nor with drugs, for they are base deceivers.

The most extensive cavern is the Mammoth Cave, in Edmonson County, Ky. It is near Green River, six miles from Cave City, and twenty-eight miles from Bowling Green. The largest trees are the mammoth trees of California. One of a grove in Tulare county, according to a measurement made by members of the State Geological Survey, was shown to be 276 feet high, 105 feet in circumference at the base and seventy-six feet at a point twelve feet above the ground. Some of the trees are 376 feet high and thirty-four feet in diameter. Some of the largest that have been felled indicate an age from 2,000 to 2,500 years.

Travelers in India sometimes have strange bedfellows. A first-class passenger, by a slow passenger train running between Howrah and Assensole, was recently disagreeably surprised to find, on waking from a sound sleep, that something cold had come in contact with his hand. On looking at his hand, what was his horror to find that underneath it was a cobra. As the snake was asleep and had not coiled itself around the hand, the gentleman sprang up and managed to evade its bite. How it got into the carriage is one of those mysteries no one can unravel. It may have effected an entrance while the carriage was in the siding at Howrah, and quietly ensconced itself behind the cushions of the carriage seat.

For the Religio-Philosophical Journal.

HE LEADETH ME.

MARY E. VAN HORN.

Let me, I pray, be cleansed from all impurity,
Thou great First Cause, endless infinity.
Creative power, that doth all things control,
I would thy workings understand, that to my soul
Might come new light. In darkness now I stand;
Am fettered, cannot see the way; take thou my hand
And lead me upward to the goal long sought;
Thy ways be mine; without thee all is naught.

For thou art all supreme; I would that thou wouldst guide
My steps; the path has grown so dark and I have tried
To walk alone. Thy presence ever brings the light;
Withhold it not, I pray, but give me clearer sight.
We know these ills are blessings in disguise,
That we the sunshine shall more highly prize
When breaks the gloom; then let me ever be
Responsive to this thought, "He leadeth me."

Milwaukee, Wis.

Commendatory.

Col. Bundy, the able and fearless editor of the RELIGIO-PHILOSOPHICAL JOURNAL, still "stays with us" despite the great efforts of all his and its enemies to crush the outspoken truth regarding matters pertinent to time-tested theories, and we honor his courage in advocating what he thinks to be right and proper as well as true.—Chenoa (Ill.) Gazette.

Not Altogether True.

The Independent: "Dr. Addison P. Foster says in the *Advance*, that what is called Liberal thought is no longer in the ascendency in Boston; that Unitarianism is growing no more, and that several of its leading churches have, during a few years past, felt obliged to disband or unite. The great names among its ministry, like Dr. James Freeman Clarke, Dr. Ellis, Starr King and Dr. Bartol, as they are removed are not replaced by any others. The noble Dr. Edward Everett Hale still remains among us, universally honored and loved; but he now stands almost the only representative of a former race of giants. The balder infidelity has even more lost its power. Parker Memorial Hall has been lost to Free Thought. The Spiritualists, once so rampant, no longer make any stir, and even the mind-curists have passed by. He says that the religious progress of Boston is in the hands of the Evangelical churches which are active and successful." All this, as seen through Dr. Foster's eyes, may be true to him, but it is not true as many others see it.

It Makes a Difference.

"Richard Barker of Warren, R. I., wanted a servant girl and he secured the services of Belle McGregor at an intelligence office. The girl did remarkably well for a week or two; then she began to pay more attention to her prayers than to her potatoes. Saturday morning she startled Mrs. Barker, who was the only other occupant of the house at the time, by announcing that she'd had a vision and was ordered to offer up a sacrifice. Belle went to the kitchen and began to sharpen a carving knife. Mrs. Barker is a delicately-built woman, but she has lots of sand and she didn't propose to play Isaac to Belle McGregor's Abraham if she could avoid it; so she, too, went to the kitchen and in a tragic voice said: 'I too have had a vision. There's a letter for you at the postoffice. You must get it at once.' The girl sped out of the house, when Mrs. Barker locked the doors. Returning, Belle discovered that she had been outwitted and she raised quite a rumpus until she was arrested. A search of the house showed that the girl had made a vigorous attempt to burn the place." This is in a late daily paper. Not long ago a lunatic prohibitionist tried to shoot a bishop, at Pittsburgh—a religious craze. Two other cases of attempted murder by crazed priests have just come out. Had these excited and unbalanced persons been Spiritualists, what a warning cry would have resounded from pulpits.

In France there are no public funds for the relief of the poor, and private charity is almost wholly relied upon. It appears, however, that French laws are very much opposed to private associations or individuals distributing charitable funds, and require that this should be done by officials. The machinery provided for the purpose are composed of persons two-thirds of whom are nominated by the prefect of the district and one-third by the communal authorities. No person can found a charitable institution and support it with his own money without express authority from the state, nor can he leave by will a sum of money for any private individual to distribute in charity; that duty must be performed by an official.

It affords instant relief and speedy cure to all sufferers from rheumatism. Salvation Oil.

All citizens troubled with coughs or colds should *at once* use Dr. Bull's Cough Syrup.

Protection or free trade? One of the ablest arguments yet offered is Giles B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper 25 cents.

Look Here, Friend, Are You Sick?

Do you suffer from Dyspepsia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Lost Appetite, Biliousness, Exhaustion or Tired Feeling, Pains in Chest or Lungs, Dry Cough, Nightsweats or any form of Consumption? If so, send to Prof. Hart, 88 Warren Street, New York, who will send you free, by mail, a bottle of *Floraplexion*, which is a sure cure. Send to-day.

Heaven Revised is a narrative of personal experiences after the change called death, by Mrs. E. B. Duffey. The story is told in a most interesting and delightful manner and will please all who peruse it. Now is the time to order. Price 25 cents.

Consumption Surely Cured.

TO THE EDITOR:—

Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully,

T. A. SLOCUM, M. C., 181 Pearl St., New York

The Light of Egypt is creating much interest and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, $3.00.

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A Honolulu paper thus describes a curious substance thrown off by the molten lava and found close to the lakes of fire at the volcano: "It clings to the adjoining rocks in fiber-like threads of a flaxen color, and has the appearance of human hair; but mixed with it are sharp particles of black lava. Considering that this substance is a mineral production it is wonderfully flexible and tough—bending easily, but not ductile in its present state or capable of being lengthened. It is peculiar to this volcano, and is certainly a singular production."

Baroness von Glumer, who was in her youth Miss Frances Bartlett, daughter of United States Naval Commander Bartlett, and married a wealthy Cuban planter who died years ago, now lives with her second husband near the City of Mexico, and writes in one of the leading daily papers in the Mexican capital.

For the Religio-Philosophical Journal.

HYMN.

Far away, beyond the river,
In the boundless realms of God,
Free from earthly ills forever,
Souls shall find a bless'd abode.

They will meet no dread avenger
In the Father—the Supreme;
He whose cradle was the manger
Hath no eye whence hate can gleam.

Love! the essence of His Being,
Like a sun of glory streams
Thro' the heavenly arches, sending
Myriad blessings in its beams.

The above was written on the fly-leaf of a hymn book by Geo. W. Snow, Esq., of Bangor, Me., (now in his 81st year,) while listening to an old-fashioned orthodox sermon a short time ago. He is a firm believer in Spiritualism. D. B.

David Bugbee writes: "The JOURNAL grows better and better. Long may it live to gladden the hearts of its many readers who love truth.

Louis Blasi says: I enclose renewal of my subscription for your most excellent publication, adding my heartiest sympathy and sincerest good wishes for the publisher and his noble work.

John Bower of Rochester, N. Y., in renewing his subscription, says: Of course, "renewal" means partly general approval, but this only emphasizes in part the pleasure I have in commending your efforts to promote the advancement of Spiritualism in its higher aspects.

S. F. Deane, M. D., of Carleton, Neb., writes: I can but bid you God-speed in the work in which you are so earnestly engaged—that of advancing Spiritualism to its proper position before the world as a combined whole, that it may better carry out its purpose of unifying the discordant elements of human thought, and introduce higher and better motives of human action than now obtained by the heartfelt recognition of the Fatherhood of God and the brotherhood of man.

J. K. Jones in renewing his subscription writes: As an old patron of the JOURNAL I cannot better express my approval of the positive stand taken in defense of Spiritualism, its purity and purpose, than by renewal of subscription. We need more of the positive element in our literature, more especially in the newspapers, with current events pertaining to the phenomena of Spiritualism the rendering of which depends so much upon the character of the publisher. The negative class, disposed to shield the mediums in the very face of positive evidence of their duplicity, is an evil that must be overcome by public demand of the facts, impartially. The RELIGIO-PHILOSOPHICAL JOURNAL has always been foremost in this work, not allowing the secular press to lead in matters of report, which entitles the editor to great credit for energy and honesty of purpose.

John C. Wyman of Brooklyn, N. Y., writes: I need write no words of commendation for the editorial course you are pursuing, nor speak the appreciative thanks that are your due for the glorious feast of good things you furnish every week to your patrons, all and more than I have time to write. I reflect to your mind through the "thought-ether," and so save time and paper. It is enough for your encouragement to know that all the level-headed thinkers—all the pure-hearted and clean-lived workers fully endorse your position and will see to it that you are sustained therein. I have great hopes that our new society will become the attractive centre for scientific and religious minds who are weary of the chaotic condition which now exists among believers in the psychical phenomena, and who will work patiently and persistently toward establishing at least one organization wherein scientific and orderly methods of procedure shall control, and knowledge, instead of blatant ignorance and "monumental cheek," shall exercise authority.

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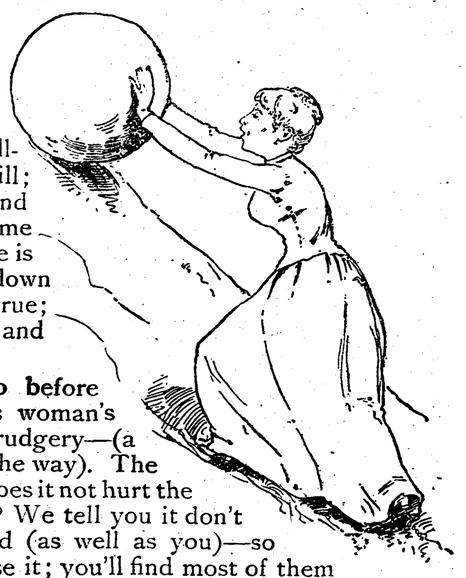
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Spirits! What They are and What They do.

Rev. I. C. Knowlton, D. D. lately published in *The Gospel Banner* a discourse, upon the above theme. The major part of his paper covers ground already trite to Spiritualists and therefore need not be here reproduced. The latter part which sums up his views of Spiritualism is given as follows:

Spiritualists can be Universalists, and Universalists can be Spiritualists, without any change of name, faith or attitude. We all may not be on the same road, but we are all facing in the same way, and going in the same direction. But in several respects it is an immense benefit to us and to all Christians who honestly meditate on this interesting subject:

1. It reconstructs our conceptions of the immortal world, and presents us a realm beautiful, attractive and glorious. The adamantine walls of Hades, with all they enclose of pit, lake and fire, melt away to nothingness and frighten us no more. The jasper, walls, jeweled gates and golden streets of heaven, share the same destructive fate. No longer is the abode of the immortals far away, in or beyond the distant stars, for

"It floats around us like a cloud,
The world we can not see;
Yet the sweet closing of an eye
May bring us there to be.

"Sweet hearts around us throb and beat;
While willing hands are stirred;
And palpitates the veil between,
With breathings almost heard."

So sings Mrs. H. B. Stowe in the light of the spiritual philosophy. Death is not a leap in or into the dark, but the entrance into a realm not far away. Our departed friends wait and watch for us, and will greet us when we arrive. "It is a land of rest and glory, where fragrant flowers perpetually bloom, and where everything that can please the pure in heart or reform the erring, is at hand and the landscape stretches away in every direction beyond the reach of even angel vision." The occupations of the immense family of God are neither ceaseless singing nor groaning, but teaching, learning, and going from glory to glory on towards perfection. The loves, joys, sorrows and anxieties of the rudimental state, are reviewed with the glad feeling that the sad are ended and the joyous more intense. With this view, the fear of death flies away never to return.

2. It lifts religion out of the dry and dreary realm of speculation, and rescues it from all danger of failure. The skeptic, first doubting and then denying the ancient records of miracles, of inspiration, of divine Providence, and of the immortality of the soul, and ignoring all testimony in favor of spiritual manifestations, from his cold and airy height, looks down with contempt on those who feel and talk about the "realities of religion." Suddenly an invisible hand touches his shoulder, and a still small voice whispers to his inner ear, "We are here; we know your doubts; we are real; we were formerly members of your household; and we come to befriend you. Listen to the tapping of our fingers on the table, and feel their soft impress on your forehead." A thrill vibrates every nerve and flashes on his mind the saying, "There is more in heaven and earth, Horatio, than is dreamed of in your philosophy." Something like a prayer wells up from his heart—"I believe; help ye mine unbelief." Immediately the pages of Scripture radiate a new light. He does not cease to be a critic, he still tries to sift the tares from the wheat, but he finds in the wonderful works of Jesus and the marvelous interpositions of Divine Providence recorded in the Old Testament a plausibility and a reasonableness never before discerned. Thus, the Spiritualist can not avoid being religious, though his religion may not be in accord with any of the old creeds. He is not moved by arguments braided to prove or disprove the credibility of the Bible, for he has the witness in himself, and the living witnesses all around him. The Sadducean unbelief in a "resurrection, angels and spirits," is the entering wedge to blank infidelity and gloomy atheism. The séance, with all its imperfections, is nearer the kingdom of heaven than is any coterie of mere scientists.

So far as belief affects human conduct, the theory of Spiritualism is purely moralizing. It says to us all, "You are living for all coming time. You are striking chords that will vibrate forever. You will enter the next state of existence just as you leave this earth-life. If you wrong your neighbor, both he and you will remember the act on the other shore and to you it will be a painful memory. Your pride, selfishness, hardness of heart, revengeful feeling, will not be washed out by passing through the Jordan. And, on the other hand, no good which you have cherished, no sweet love you have nursed, no kind deed you have done, will be lost or forgotten. Righteousness will bless you, and unrighteousness curse you, both here and hereafter, and no power without or within will or can break the continuity of cause and result. For the sinner there is only one upward path. It is, "Cease to do evil and learn to do good." True, in the heat of passion, under the spell of temptation, and blindly yielding to habit, men seldom think of the consequences; but so far as they do think and act from reason, the influence of the new philosophy is wholly healthy.

4. The best of all its fruits are consolation and encouragement. This is a world full of losses, crosses, trials, suffering and death. In the spiritual sight, death shrinks to a line, and the veil between this and the other side becomes infinitely thin. Our departed friends still live, still are near, still love us, still sympathize with us, and they will meet us on the threshold when we pass over. More than this, the departed soul is still praying, and the Father is more willing to give than his children to ask. The Savior is there, still seeking, teaching, and saving the lost. Not a benighted heathen, not a wretch that ever lived, will be abandoned. Tender angels and the loving Savior will hover around till the worst and lowest will weep in penitence and smile in joy and hope. Hence the time will at last arrive when all shall know and love the Lord and each other, from the least to the greatest. Realizing that thus the Lord is good unto all, and the tender mercies are over all his works, man can be patient, hopeful and brave in every emergency of life.

Now, without endorsing or denying all the peculiar notions and whims of Spiritualists, is it not our privilege and duty, to claim them as brethren, and to extend to them the right hand of our fellowship? And is it not their duty and privilege to extend to us and to all Orthodox Christians who believe in a future probation, their hearty fellowship? It is true some very zealous Christians say hard things against them, and some of them say hard things against us; but is this wise or needful? "Let us have peace." Some of us are so constituted that we cannot believe in "materialization," cannot believe that chaff is wheat, or drivel eloquence. Be patient with us. When a light, "above the brightness of the sun," fell on Saul he was at once converted; and when conviction comes we are not the men to refuse acknowledging it. In the evolution of the human race under divine Providence, Spiritualism is playing an important part. Let it alone. All its imperfections will vanish and all its good will help on humanity.

IS IT AN APPARITION?

Mrs. Edom Seems to See and Talk with the Late Henry Shaw.

Mrs. Rebecca Edom is wondering whether her old friend and benefactor is lying at peace in the magnificent mausoleum in Shaw's Garden, or whether the troubled spirit of Henry Shaw revisits the earth to give directions about the management of his estate. Mrs. Edom has had several communications from him, and has seen and talked with him often since his death about those things which were nearest to his heart, and she says the old man is sad and illy pleased with the way things go on. Mrs. Edom was seen this morning in her cosy home in Shaw's place and asked about the apparitions and what Mr. Shaw said to her. She seemed somewhat surprised to find that any one knew of her meetings with Mr. Shaw, for while she had spoken of them to Mr. Lackland, Mr. McAdam and Messrs. Kaime, she did not know that anyone else had heard of them. However, she told what had occurred, and repeated the strange conversations she had had with the dead philanthropist.

The last one occurred week before last and of that she told first. "It seemed," she said, "that I was in Tower Grove Park and I heard some one call me. I turned and saw Mr. Shaw sitting on a bench, on a high place, and he beckoned to me and called out to me to come over and sit by him; he wanted to talk to me. I looked at him and saw that he was sad and depressed. It seemed as if something troubled him. I asked him what he wanted to talk to me about, and he said that the trustees were not acting in a way to please him. 'They are not treating you right,' he said. 'They are not liberal enough with you. You were my old friend. You saved my life several times and they ought to treat you well; they ought to give you everything you want.' I told him that they would not do that but that I was very comfortably fixed and was getting along very nicely, but he said they were not doing enough for me and that they ought to be more liberal. He told me that he was worried because he had neglected some writing which he had intended to do. He meant to add a codicil to his will, something about me and others, but he did not do it. Just then some one drove up in a carriage and I went over to them to see who they were and what they wanted, and in the excitement I seemed to wake up and he was gone. That was the last time I saw him."

"How did he look, Mrs. Edom?"

"Just as he did when he died. He seemed well.

"He was dressed in black, but one peculiar thing was that he had held his hat in his hand, and before he died he seldom took off his hat because he was afraid of catching cold. But except that he looked just as he did in life and I seemed to see him as plainly, and to talk to him just as I always did."

"What occurred at other times when he appeared to you?"

"Once he came at night, when I was in bed. He came into my room and stood by the bedside, and that surprised me, for that was something he had never done. He called out to me and said: 'Mrs. Edom, get up.' I asked him what he wanted and he said:"

"'Why don't you see that my wishes are carried out? They are not doing what I wanted them to do. Why don't you look after my bequests and see that things are done as I wanted them?'"

"I said, 'Mr. Shaw, I am doing all I can do. I am doing the best I can.'"

"'But you don't go to the garden enough,' he said. 'Why don't you go over there more. They are cutting down my trees.'

"I said, 'Mr. Shaw, I haven't been able to go to the garden lately because Grand avenue is torn up, and the other road is too muddy, but I will go over there and look after things,' and then he walked away, looking very angry and sad. This time he seemed much younger than when he died. He looked as young as he did when I first knew him, and wore his black velvet vest."

"Did you go to the garden after that?"

"Yes. I went over and saw Mr. Gunney and told him about it, but he said they were not cutting down the trees; they were only taking out some dead ones and replacing them with live trees. Once Mr. Shaw came to me and he asked about his biography.

He said Mr. McAdam had the papers and he did not understand why Mr. McAdam did not complete the book and publish it. He said Mr. McAdam ought to have $1,000 for the work, and if that was not enough to give him $2,000. At another time he told me to go to Mr. Kaime and tell him to give me $3.000 to repair my house, but I said that Mr. Kaime would not do it, and Mr. Shaw said he ought to. I have told some of the trustees about these things, but they generally laugh at them and say they are dreams. I call them dreams myself. I don't know what they are. I see and talk to Mr. Shaw just as plainly as ever, and he tells me things about his estate, and what he wants done. I see at the garden that the trustees are doing what he wanted done, but it seems as if Mr. Shaw is not satisfied because they don't do what he intended putting in the codicil to his will. I told him that as he had forgotten to put them in the will the law would not let the trustees do them. Once he said, 'I meant that you should have every thing that you wanted,' but I said to him, 'Mr. Shaw you did not put that down in black and white and the consequence is that I don't have every thing I want.'

"Do you think, Mrs. Edom, that these visits of Mr. Shaw are simply your dreams or that his spirit does come and talk to you?"

"I don't know, I just call them dreams. Mr. McAdam says they are, but I don't know."

"Do you believe in Spiritualism?"

"I don't know much about it. I used to hear Mr. Shaw and his friends talk about it; tables rapping and tables dancing, and all that, and one said he believed in it, but I never saw it and I don't know what to believe about it."

The dreams or apparitions seem real to Mrs. Edom and certainly exercise an influence over her. She has not followed literally the directions given her by Mr. Shaw, but she always bears in mind what his apparition says to her.—[St. Louis Globe-Democrat.

An interesting anecdote is related in the life of Lord John Lawrence in regard to that most famous diamond, the Kohinoor. When the precious gem was committed to the care of Lord Lawrence he stuffed it into his waistcoat pocket and went on with business. Dinner time arriving, he changed his clothes and threw his waistcoat aside. Six weeks later a message came that the queen desired the diamond to be sent home at once. The matter had entirely escaped the memory of the absent minded lord, and he at first avowed that he had forwarded it long before. When the fact came back to him he was badly frightened, but allowed no misgivings to appear, and took the first opportunity to slip away to his private room. Once there, with his heart in his mouth, he sent for his native servant and said to him: "Have you got a small box which was in my waistcoat pocket some time ago?" "Yes, sahib," the man replied. "I found it and put it in one of your boxes." "Bring it here," said the sahib. Upon this the servant went to a broken-down tin box and produced the little one from it. "Open it," said Lord Lawrence, "and see what is inside." He watched the man anxiously as fold after fold of cloth was taken off, and great was his relief when the brilliant gem appeared. The servant seemed perfectly unconscious of the immense treasure he had had in his keeping. "There is nothing here, sahib," he said, "but a bit of glass." Thus, through the indifference of a native servant, what might have been a serious loss was turned into a happy recovery.

Under Mesmeric Trance.

The famous experiments performed many years ago by Dr. Esdaile, in which that well-known surgeon operated on Hindoos during what was called mesmeric sleep, are now being repeated, and with, it is said, a successful result. The latest news we have of an operation under the mesmeric trance, says the London *Lancet*, is from Paris, where, in the Hotel Dieu, a young woman is stated to have been subjected by Dr. Mesnet to a painful cutting operation "of the class called dangerous and requiring great delicacy of manipulation," she being at the time "wholly insensible to pain, showing no signs of suffering, and awakening," not from an anæsthetic of the ordinary kind, but from a mesmeric sleep, "wholly oblivious to what had taken place." We want the full particulars of this operation before any satisfactory expression can be offered in respect to it, but we may say at once that similar results have often been reported with little after effect in the advancement of the supposed practice of anæsthesia by mesmerism. The phenomena are exceptional. They are usually observed in persons of hysterical type, and offering for the moment the greatest hopes are quashed quickly by the miserable failures with which they are attended so soon as the mesmeric plan is applied to patients at large. The fact is that anæsthesia differs according to constitution, not largely, but in some instances exceptionally, to a degree little understood by the public generally. There is a form of hysterical anæsthesia just as there is of hysterical hyperæsthesia, and when the representatives of the first class come under the hands of the mesmerist they are such perfect specimens, for his suasion that they give him the most triumphant returns. These cases call for a special study in regard to anæsthesia since until they are elucidated there can be no sound progress. We would give an earnest warning on this matter of mesmeric hypnotism, assuring our readers that they must not expect more from it than exceptional results, and these due not to true anæsthesia, but to individual peculiarity.

A Psychical Marvel.

(Continued from First Page.)

tures upon the walls and, everywhere where it could have possibly fallen. Verdict, "not found." Mrs. C. passed through a very severe illness, having the grippe with pneumonia attached. Upon convalescing, Mrs. C. was entranced by Lilian who informed us upon questioning her as to the missing bracelet that it was safe, and had we one hundred eyes we could not find it. No explanation could or would she advance as to the disappearance.

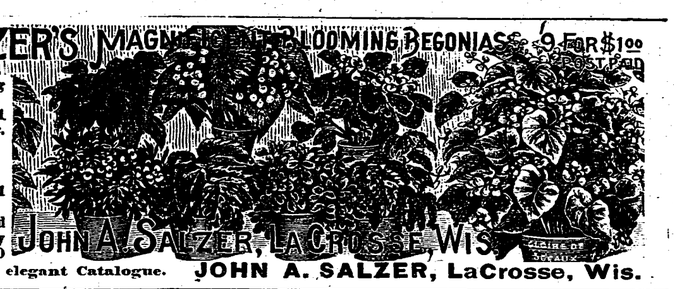
On Thursday evening, Feb. 6, 1890, Mrs. C. accompanied us on an evening call upon Mr. and Mrs. C. C. Sailer of West Washington. Mr. Sailer is the Superintendent of the W. & G. R. R. Co. Mrs. Emery of New York, was visiting with her parents and expected to return to her home the next day. After spending some time in conversation, Mrs. E. said she would like to see Mrs. C. under "influence," hoping to receive something therefrom. In a few minutes "Lilian" came and began to carry on a conversation with all of us through the organism of Mrs. C. Observing the bracelets upon the wrists of Mrs. E. she asked for them to hold in her hands. Upon the stand were two pots containing some fragrant hyacinths. "Lilian" gave a beautiful poem, and Mrs. S. remarked that she wished Lilian would bring the missing bracelet so we could all see it, or drop it from the ceiling. At this Mrs. C. became very strongly influenced, tossing from side to side in her chair, rubbing her hands together with Mrs. E.'s bracelets in them. Soon Mrs. C. reached out and put Mrs. E.'s bracelets in the hands of Mrs. S., and gave to Mrs. B. the missing ornament. The lost article had been restored during this commotion, having been brought a distance of more than two miles from my house where last seen, Dec. 26, 1889, there being a lapse of six weeks between disappearance and reappearance. There was no condition of darkness in this case for the lights were burning in the parlor and hall. We did not see the bracelet come, but it came "all the same" and Mrs. C. did not have it in her possession from Dec. 26, 1889, to Feb. 6, 1890.

These experiences are not unusual in the life work of Mrs. C., as a medium, and many cases, similar in kind, have been related by her and others who were witnesses thereto. How are these things done? What explanation can be given that will make clear the *modus operandi*? This incident can be attested to by five witnesses.

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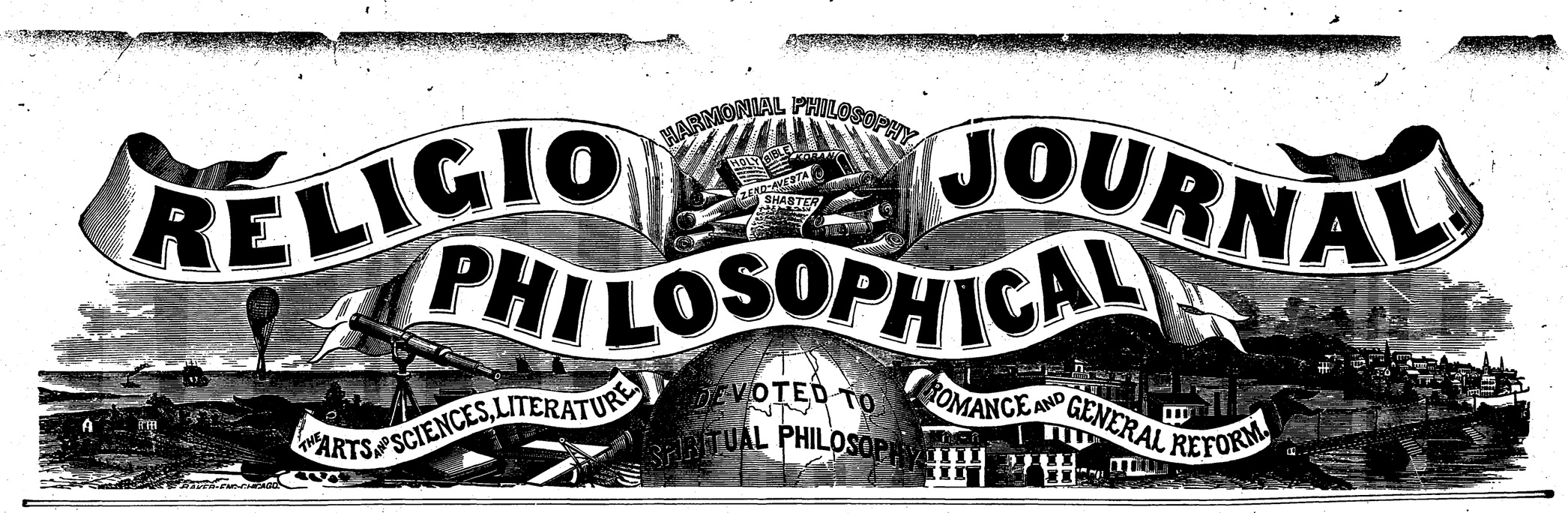
Wells vs. Bundy.
Supreme Court of New York.
ACTION FOR LIBEL.
Damages Claimed $20,000
ELIZA A. WELLS, Plaintiff,
JNO. C. BUNDY, Defendant.
Case Dismissed at Plaintiff's Costs with an Allowance of $200 to Defendant.
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—OF—
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VOL. XLVIII. CHICAGO, MARCH 8, 1890. No. 3

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones: movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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UNITY AND LIBERTY.

Sermon by Rev. Henry Frank of Jamestown, N. Y.

Text: Giving diligence to keep the Unity of the Spirit in the bond of Peace.—Ephesians 4:3.

Have these words of Paul any practical application to this age and especially to that portion of humanitarian toilers which lies without the pale of the so-called evangelical churches?

This is distinctively the age of intellectual, social and ecclesiastical disintegration.

It is the period of agitation. Theology, the deepest bedded crust in the bowels of conventionalism is being dug up and exposed to the decomposing air. Its surface is cracked and fissured. Its fossil forms are lying exposed to view. As an antiquarian curiosity it invites attention. As a practical instrument for modern use it is to say the least passé. Our forefather's clothes are still in the closet, musty with age, but few living forms can now be found on which they will set with ease.

How full of agitation, of intellectual spontaneous combustion is this age of ours! The very air bursts continually with shocking detonations that split our ancestral ears and torture our grandmotherly hearts.

It is foolishness to cry "peace, peace, when there is no peace." It is impossible for the w de awake inhabiter of this globe to lie down o' nights without experiencing the torture of some revolutionary nightmare or to awake in the morning without enjoying some winsome reverie—a Bellamy's dream or a Reclus's philosophisms—that waft him into Utopian empyreans! The man who doesn't think to day is a dullard. The man who thinks is either a coward or a valliant! Let him who wishes not to be branded with the craven's curse beware how he open up the Pandora box of his brain to-day. For if he does he will think, dare and be happy; or he will think, fear, and be doubly damned a slave.

This is still the period of disintegration. The prophetic dawn of the fair day of reconstructiveness is yet but faint if at all exposed.

But those who are on the mountain height may, I think, discern the first faint gray beams just paling the rim of the far horizon.

The day must come, yea is about to come; the day of recomposition, reconstitution, reconstruction, the day when the magnet of love and unity will go abroad and gather up the decomposed and scattered atoms of humanity, and rear new forms, build up a new people, a new heaven and a new earth, and when some *Angelus* or *Gloria in excelsis* of the higher redemption shall once again echo through an exultant world. "Glory to God in the highest; on earth Peace; Good will toward men."

Blessed are they who have this hope. For they purify themselves and the world in the furnace of their trials, when such a hope spans the clouds that rise from their torturing flames.

But few there are to-day that see, yet blessed are they who seeing not still have eyes to see.

It is always safe to pause and analyze each transitional period in the process of evolution. We have reached one of those world-wide, "far-furrowing" revolutionary periods of thought and action. They come not often, but when they come they are the high tides of history. When we walk back over the fossilized past we discover their leavings on the rocks.

Here you see the tracings of a time we call the foot-prints of a Zoroaster; another we call the reformation of the Buddha; another the age of Pericles; another the Cæsarean epoch; another the Judean age; another the Jesuan or Christian uprise; another the Gregorian or Romanistic onsweep; another the German or Lutheran reformation; another the Cromwellian; another the American; another the French revolution; until we reach the rising tide of to-day which we might designate as the climacteric period of the dread disease of Universal Reformation.

Now such periods are always seemingly dangerous. The portentous pessimist sees only its evil. The sun-eyed optimist only its good. The true philosopher sees both. Such periods are fraught with boundless possibilities of evil. Not only that but it is impossible that the world should pass through such periods of upheaval without much pain and suffering, disruption and turbulent ruin. But if we will regard such periods as nothing but healthful diseases all our foolish fears will pass away.

The sensible mother expects her child to have all childish diseases. She is delightfully surprised if he have not his colic and croup, his measles and mumps, his broken bones and black and blue spots. It is the hysterical mother who regards each such attack as the sure approach of dissolution.

Now, most of our would-be philosophers and teachers suffer with hysteria. Why shall we not rather regard all these incoherencies and conflicting idealities, these jars and jangles, these "wars and rumors of wars," these Macbeth daggers of fright and torture, these Anarchistic dynamites and Haymarket assassinations, as nothing else than cataclysmic periods in the process of social and ethical evolution? After all in those times that try men's souls there are few Noahs to be found. But there are some and those of us who can enter the ark of the true philosophy shall ride the deluge and yet behold the olive leaf and the dry ground of the new age.

But in such an age what incongruities, and intellectual and social deformities one does find! This is the age, as we commonly say, of Liberalism. It might be well to pause and ask what is a liberalist? Well, he is one who has found himself lullabied in the cradle of Conventionalism, tied with hemp cords to the waist of mother Superstition, blinded by the torturing flames of Conscience, defeated by the fierce shouts of Condemnation, till at last he has broken through the crust of the seeming and risen to self-realization, when suddenly he lifts the sword of indignation and forever severs the Gordian knot of slavery! Well, what should you expect of such a swiftly liberated soul? What would you expect of a quarry slave who for years had been scourged to his slow and sullen toils, and in all these years heard not the twitter of a bird or beheld a ray of light; if suddenly he were disenthralled, thrown upon the wide world, and from every valley and mountain side, from every breath of wind and wave of water he heard the echoings of his own soul rung back in a thousand thrilling tones, "You are a free man, free forever and forever"? Why, he would imagine that Nature were the pigmy and he the Giant of the Universe. He would hold converse with the stars and command them from their orbits. He would laugh at mountain masses and order them removed to yonder sea. He would be the incarnation of insanity and the laughing stock of creation.

Well, though somewhat exaggerated, this is the condition of many so-called Liberalists. In fact when a religious slave once leaps from the roof-tree of bigotry he turns so many summersaults in mid air that it is quite impossible to prophesy whether he shall alight on his head or on his feet. Indeed it is usually safe to prophesy he will strike on his head.

This perhaps somewhat accounts for the number of crack brains we find among Liberalists. Indeed, I used to be frightened by the word Liberal. I thought it meant anything from Crankism to Diabolism. I haven't wholly got over that feeling yet. For the truth is when one passes through a field where acrobatic Liberalists have just leapt into the new found freedom one finds so many fractured skulls and oozing brains, so many once strong faces "sicklied o'er with the pale cast of thought," that one's feverish enthusiasm is for a moment chilled. One doesn't relish being classed with brain-twisted impracticables. Yet so soon comes the reassurance that this is nothing but the acrobatic period of mental evolution and of universal reformation that "peradventure one might be willing to die (in reputation) even for his friends."

But soberly let me ask have we not had a sufficiency of philosophizing acrobatism to warrant us in calling a halt? What is the cause of this acrobatism? I will answer in one word, individualism. Now what I mean is that so long as reformers go forth to move the world single-handed and alone, so long will disturbance and disintegration ensue, but the true reformation will never be realized. Individualism is the cause of all the inconsistency, counteraction and apparent uselessness of the liberal religious movements of our age. The marked danger that accrues to liberalism from individualism is that of mutual fear and distrust. Each man has had his own skull cracked in the process and he is sure every other man's skull must have been cracked. Hence he is not yet sure if the other man's fracture is quite thoroughly healed. He doesn't know but that he may yet have a hole in his head. His own brains were once twisted and he is not yet certain that the kink in the other fellow's brain is fully smoothed out. Hence each distrusts the other. Hence each says, "I know my way is good, because I've thought it all over and realized it in my own life and experience, but what do I know of that other fellow's? He's all theory and moonshine so far as I can see. I've found a good enough path of life and thought for myself; let those follow me who choose to, but as for the other so-called thinkers, teachers and leaders, well I don't believe the blind can lead the blind."

And so each pauses in the self-complacency of his own phariseeism.

Individualism cultivates invidiousness of comparison, which Dogberry assured us was "odorous." Every individualist liberal or reformer stands with his arm akimbo, at a sharp angle, to thrust into the ribs of every other liberalist or reformer who happens to crowd himself across his pathway.

Now what will be the outcome of all this counter action, and antagonistic combustion? It will doubtless succeed well enough in keeping up the brimstone of agitation. It will fill the air with lightning shocks of thunder peals. These are doubtless good enough in their way. But an everlasting rain of lightning is really a little disagreeable. It is pleasant when the thunder storm prophesies the calm afternoon with its golden sunset; but when it comes in midwinter and increases the cold and disagreeableness it is not a welcome visitor.

Now in my feeble way I hope through this essay to lift the signal of danger. "A house divided against itself cannot stand." "Divided we fall, united we stand." Would that from the mast-height of every vessel of religious liberalism there might float the ensign of the new reformation which America's greatest orator pleaded for as the only true principle assuring our national integrity: "Union and Liberty, one and inseparable."

We will best appreciate our opportunity by the virtue of contrastive comparison. Let us make a casual survey of the history of evangelical Protestantism. The object of Protestantism is chiefly to oppose and overthrow Catholicism. This is true especially on the other continent. Witness the slow decay of the Catholic control in all the continental governments as well as in the British isles since the French Revolution. Nowhere has Catholicism succeeded in maintaining its control save in the moribund nations where readjustments to the modern age have not yet set in. But how was all this effected? It was by the trial test of united effort. We will recall how the spontaneous movements of John Huss and John Wickliffe, of the Lollards and Flagellants were of little avail save as premonitory or preparational movements. These were the individualistic uprisings of that far away reformatory period. But what could little puppets like Huss and Wickliffe, Cranmer and Ridley, or Luther and Erasmus accomplish against the mighty arm of Rome? It was like rapping your finger knuckles against Gibraltar and expecting to see the mighty fortress crumble. But when Martin Luther tacked his little theses to the church door at Wirtemburg, it was the call "to arms." It raised the cry "to your tents, O Israel." It was the challenge that went forth to all individualistic leaders to rally under one flag and be willing in common to fight a final battle for the truth. Polished and dreamy Erasmus could never agree with rude and rash Martin Luther. Prophetic and well poised Zuinglius could not be narrowed into the spiritual horizon of Melancthon; and Savanarola perhaps the mightiest of all the giants and nearest God among the gods, chose rather like a John the Baptist to feed on locusts than to herd even with such fine visioned souls as the self-assumed reformers of his age. Yet had each swung only in the circle of himself, held fast bound to his own altar his coterie of individual followers the momentous reformation of the fifteenth century had been unwritten and unknown.

But did not Protestantism herself soon learn the bitter lesson of individualism? Once united and strong, she soon became dissevered and weak. Creeds were her curses. But creeds are the very incarnation and fossilization of individualism. When creeds came, then Cæsar fell. "And you and I and all of us fell down." Wider and wider the gulf developed from creed to creed. Firmer and higher grew the rock-bound coasts—till even the splashings of the waves from other shores could not be heard above the deadening walls. Church was deaf to church, altar to altar, priest to priest. Then came the disintegration of Protestantism. Rot and decay set in and the beautiful tree of Protestantism is to-day dying of the dry-rot of individualism. But let us take a lesson from those who constitute themselves our enemies. When one of the great African generals heard from flying refugees the tactics of Roman warfare, he threw aside his pride and the fear of condemnation, assumed the tactics of the victorious army and turned defeat into triumph.

Now study the meaning of that late movement in the Protestant ranks known as the Evangelical Alliance. As far back as 1845 when the waters of denominationalism were yet very tumultuous, a few far-sighted leaders proposed that the scattered forces of Protestant Christendom be bound together on a spiritual basis. How should this be done? On the basis of a creed? Impossible. No one creed can ever express the ever varying differences of the Protestant creeds. Nine chief principles are adopted as the basis on which this spiritual union or bond shall rest. But what are these nine principles or bases of Union? They are called for convenience or rather for soothing sake, "essentials." Now "essentials" might be well translated "excuses." If the Evangelical Alliance should say these are our nine excuses for uniting in common fellowship it were really the truth. For these "essentials" are simply declarations of those broad principles of doctrines, each of which creeds distinctly interprets for itself, on which the great denominations may agree, if they simply are willing peaceably to agree to disgree. These essentials are the disguises that cover up the differences, that make ecclesiastics laugh under their sleeves and echo Puck's derision, "What fools we mortals be." They are not points of agreement, but agreeable points on which to differ. In other words these nine points are the only ones that can be selected out of all the Evangelical creeds which you would dare to read aloud in a common body of Evangelical Christians without stirring up a row. Now this is my apologetic understanding of this comforting term "essentials," so commonly used in this age of Evangelical fellowship. While there is a great deal in this cunning device of our neighborly contestants that tickles our risibles and oscillates our floating ribs, still there is much sensible philosophy in it which might be made very practicable in Liberalistic religionism.

Is there no common ground on which we can stand long enough to shake hands? We laugh at Protestantism because it is cut up into countless sects. But are we not unconsciously living in a house of very thin glass? Who are we, nursing our sores on the dusty road, laughing at the lepers that pass us by? We call ourselves Individualists and we speak the truth. But let us call ourselves by the names we are known by. Here we are: Universalists, Unitarians (right and left wings), Free Religionists, Secularists, Monists, Dualists, Agnostics, Positivists, Humanitarians, Utilitarians, Spiritualists, Swedenborgians, Theosophists (orient and occident), Mental and Spiritual Healers, Christian Scientists, Social Regenerators, (Marxites, Georgeites, Gronlandites, Powderlyites, McGlynnites, Pentecostites,) *ad infinitum*, until the brain wearies of deciphering and the pen of inditing.

Now is there not one common crust to which all these hungry dogs may feel themselves drawn? Is there not one bond that may hold them together? Is it not possible for even such variant and vagrant spirits to "give diligence to keep the unity of the spirit in the bond of peace"?

At once let us say that there is in these ranks too much practical sincerity and honesty to allow of any such a ludicrous shift as that indulged in by the Evangelical Alliance. We cannot come together on any basis of elective or eclectic dogmatism. No statement of intellectual doctrine formulated in the Sanhedrim of heaven with Gabriel in the chief seat could be at once so analytical and synthetical as to satisfy the aching void of harmony in this assembly of mongrel intellectualities.

Let no New Religionist arise and proclaim his fondled and fancied eclecticism to the world as the age's panacea for all agitative and evolutional diseases. For the human brain is not yet big enough for any such conception.

Only Talleyrand's advice will do here: For such a religion "let one die and rise the third day" or the world will none of it.

I wish emphatically to assert my conviction: The new religion will not be on the basis of intellectual philosophy or definitive thought.

No Gabriel will come to mankind to tell us how to think, all together, at the same time, and just as the clock strikes, identically the same premise and how to deduce the same conclusion. Heaven's schools of logic are not good enough for this and even Gabriel would faint before the task.

Intellectualism will never harmonize the world. Intellectualism is the mother of Individualism. As I have said, individualism is disharmony and disruption.

I have no faith in this talk about the New Religion. There is no new religion. The religion that humanity craves is as old as the heart of man. A new religion can only mean a new formulation, a new dogmatism, a new creedism, a new ecclesiasticism, and a new Christianity. The world is sick and tired of all these.

Minerva may leap from the brow of Jove, but religion never can. Mark you, all the gods did not generate in the brain of Jove. Mythology, the science of symbolism, teaches not so. Only Minerva, who was intellectualism in its higher or female form, intuition, sprung from the brow of Jove. But this is not religion. It takes all the gods to symbolize true religion. But all the gods and goddesses were not the offspring of divine creative intellectualism (Jove's brow), but of the over soul of heaven and the soul of man; in other words, they all symbolize man—his possibilities, his experiences, his evolution. But to borrow the figure further—there is no true religion until all the gods are given a habitation. Olympus must be or there are no gods. Let me say, Olympus must be (that is, a place of common habitation or fellowship for man) or religion cannot be! Olympus is alone in the soul of man. Here alone is a common foothold, a common experience, a common intuition. Here then let all mankind be brought that religion, not the new but the old, may be discovered and developed. Here is the possible unity of spirit, the bond of peace.

Let hearts meet in love and the electric flash will light the soul. There is a common hand, a common heart, and a common soul in humanity, but there is not a common head! Moreover I trust there never will be. A common head would be stupidity, but a common heart great heroism.

Love is, after all, the only Mercury and messenger of the gods. He alone carries the sceptre of divine authority, plenipotentiaried by the Creator himself. Without love there is not only no peace, but no knowledge.

Is it not possible then to establish the liberalism or religion and modern generation on the common spiritual basis of loving fellowship? May there not be found that mystic tie that can hold us together as one, though we be legion? May we not be able yet to prove to the world that though we are struggling for a hundred varying and often conflicting ends, that though one of our schemes established would be sure to overthrow the other, yet that there is in our midst the one overwhelming centrifugal force of love—the mystic cord of the divine magnetism, that sublimes all our dreams and combines all our hearts?

O, that we might show the world that the old age of rivalrous chivalry is past. No more are there to be the makeshift tournaments of war, to gratify our self-aggrandizements and selfish ambition. No more are we to urge our leaders forth with spear in hand and sword at side on some richly jeweled steed of pride to dash down through the ranks of contestants and wade back to us through rivers of triumphant blood and mountainous wrecks of human forms.

O let us prove that age is past. It is ours to show how we may dwell as brethren in peace—keeping the unity of the spirit, despite the clash and conflict of intellectual steel. It is ours to show we are not the enemies of our foes, much less the enemies of ourselves. It is ours to prove no new religion, based on sublimated and chimerical hypotheses, but to demonstrate the oldest of the old religions, the love of the only true God, who is in man and in his whole creation.

The mission of liberalism is not disorganization but re-formation; not to slash and cut and crush, but to chisel, carve and polish. The iconoclast is the Robin Hood of all reformations. He boasts that his staff is

> Eight foot and a half, it will knock down a calf,
> And I hope it will knock down thee.

His argument is purely a "knock down." He cares not whether there will ever be a rising up.

Whenever I hear one of these iconoclastic, knock down, anti-religious orators it reminds me of the song which the old poet rhymed concerning the ruffian Robin Hood, the gentlemanly pugilist of his age, and his opponent:

> And knock for knock they lustily dealt,
> Which held for two hours and more,
> Till all the wood rang at every bang,
> They ply'd their work so sore.

But the blood which the pugilistic iconoclast draws from moribund religionism is no nobler or more praiseworthy than the blood drawn by old religious boxers and theological pugilists.

The age of Robin Hood is past in religious discussions and the occupation of the iconoclast is gone. I would propose then "The Universal Alliance of Spiritual Fellowship." The basis of this alliance shall be free from every vestige of creed and intellectualism. It shall be for purposes of unification, acquaintanceship, helpfulness, mutual comity; for the establishment of a bureau of publication for purposes of propagandism and education; for the development of auxiliaries in all the liberal churches, societies and assemblies in all the cities and towns and hamlets in the land; for the encouragement of all liberal and independent movements whose object is distinctively for good and whose works shall be their only fruit by which they shall be judged; for the encouragement of the interchange of public preachers, speakers and lecturers between their respective fields of labor from time to time: for the development of a scheme of popular visitations and consultations with the religiously ostracised and unchurched, as well as with the discontented among the churches, to enlighten, educate and enlist all such as far as possible in the spirit and achievements of this new age of reformation; and for the carrying forward of all such suggestions and schemes for popular benefit as may seem to be practicable and praiseworthy. If an Evangelical Alliance was possible after all the contentious denominationalism and sectarian warfare of the past, how very easy ought such an alliance of spiritual fellowship to be capable of initiation and successful development amidst the free-hearted ranks of Liberalism!

Let Love be our inspiration and Charity our watchword.

Then will this common reformation become the Aurora of the New Day, riding her golden chariot of purity, dragged by the fiery steeds of enthusiasm; and guardianed by the prophetic figures of time, until in some far off age another Guido will paint the mystic dream of his soul, and another Homer sing the eloquence of this Dawn of the New Regeneration.

Liberalism is but an exotic to-day. It has wafted a lone seed from the far off shores of dreamland. But it has fallen on goodly soil, though the atmosphere is very oppressive and obnoxious.

But let us see to it that the seed is not affected by the virus of this unaccustomed environment. Let her grow in the ideal atmosphere of truth. Let her petals be her own sincerity, and her protecting leaves her own sturdy honesty. But above all let the hue and fragrance which she unfolds be the brightest, purest, sweetest, softening the hearts of all who handle or breathe her, and compelling them, however intense their biases had been, to leave her presence feeling that from her had come a new and true

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES

1. To what church, or churches, did, or do your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and not Government?

RESPONSE BY WILLIAM HENRY.

6. Unity of purpose. The question then immediately comes up, what cardinal ideas or principles shall form the basis of such union? In the first place it seems to me that Spiritualists should unite and employ every means in their power to establish spiritual communion as a fact no more questioned than telegraphy or any of the certain sciences. Until this is accomplished we shall have failed to establish the first fact upon which to commence a structure, and build up a system of religion founded upon all truth, so far as discovered, with what it seems to me will be the keystone of the arch reaching from earth to heaven—Spiritualism! All this is easily said; but to devise the means to be used, and organize and agree upon methods is a far more difficult thing to accomplish. We have many facts in the experience of individuals, all pointing in the direction of the truth of spirit communion, as far back as we have a written history. We have records of similar phenomena that have interested millions during the last forty years. Previous to the advent of modern Spiritualism no effort has ever been made to establish the fact as a science, a discovery, and the only foundation for a reasonable religion. I know there are many definitions of religion, but all will admit that each religion is founded upon a belief in a life beyond this.

There is but one desire and opinion among thoughtful men in reference to the probable benefits which would come to this sphere through reliable and constant communion between the two worlds. The *Scientific American* but feebly hints at the possibilities resulting from such a discovery: "If the pretensions of Spiritualism have a rational foundation, no more important work has been opened to men of science than their verification. A realization of the dreams of the elixir vitæ, the philosopher's stone and perpetual motion is of less importance to mankind than the verification of Spiritualism." It is but reasonable to conclude that such a condition would enhance the happiness and help the growth of denizens in the next life, as much as ours. We are told that there is joy in heaven over one sinner that repenteth. Is it unreasonable to believe there is sorrow for the suffering, pity for the ignorant, and weeping over the vicious? Looking at Spiritualism by this added light, should double our diligence and quicken our zeal to convince the world of its truth. No fact is better established than this. Some persons have been by nature or by circumstances endowed with certain spiritual gifts, as Paul called them. Those gifts are various and exist in all degrees as to perfection or development. Paul urged his followers to desire such gifts. Spiritualists not only advise people to desire them, but to study and practice them with the view of helping their growth and increasing their happiness, and the growth and happiness of all beings in all spheres. The more there are seeking those gifts with the use of reason, caution and judgment, the sooner will a desirable and unquestioned intercourse be established.

All experience shows that spiritual gifts, like the rain and sunshine, fall upon the just and the unjust, the relatively pure and those who are relatively vicious. Shall we shrink from, condemn and refuse to be taught any fact or learn any duty because we are purer than they? To ask the question is to answer nay, for all except the modern scribes, pharisees and hypocrites, who curse the world now as much as did those in Christ's time, and merit as scathing a condemnation as did their ancient counterparts.

It has been said: "The soul is mad that refuses food from the meanest in God's employ." If Madame Dis De Bar is the kind of medium that Lawyer Marsh and hundreds more reliable people believe her to be, the authorities in New York were more foolish than the authority that imprisoned Galileo for proclaiming what now is a primary principle in astronomy. It must not be inferred that there are no limits to our patronage and approval of such as claim to be mediums. There are two extremes: one in being too credulous and giving countenance and support to such as are either very imperfectly developed and inflated with self-conceit, making a pretence to more than they can perform, also countenancing unscrupulous frauds; the other extreme that of being too skeptical, too exacting. One of the most desirable things to be accomplished would be an earnest seeking for the golden mean. The too credulous are driving the thoughtful and educated away from investigation. The others are discouraging and hindering the genuine by their uncharitable exactions and suspicions. It seems to me much of this might be avoided by contemplating the glorious fact that the genuine everywhere is more than a match for the false. All should be encouraged by an ancient maxim, "Fret not thyself because of evil doers." Frauds, hypocrites and pharisees have within themselves the elements of their own destruction; they are so rooted and grounded with the genuine that it is dangerous for bungling hands, directed by impatient minds, to attempt to weed them out; the chances are they will destroy too much wheat to justify their bungling work.

Though there are millions who think they know Spiritualism to be true, and many insist that the truth is already established, there is yet, I think, too much contradiction, too much that is obscure, too much that fosters superstition and too much that seems too weak and foolish to expect educated and skeptical minds to receive it. We are sure, however, we have brought within their reach enough proof, free from any of the above objections, so that none are excusable for neglecting to investigate a subject which opens to man a field for observation, as much broader and grander than the narrow contracted system of faith in religion as our present system of astronomy is vaster than the most ancient system.

As space is limited I will add a few short maxims and single words which the present needs of Spiritualism demand study and practice upon. "Precepts lead; examples draw;" sincerity, simplicity, patience, labor, faith, hope, charity, knowledge, wisdom; a fearless defense and an earnest seeking after truth and when found proclaim it to the world through the press and in kindly words without exaggeration or partiality; "A little learning is a dangerous thing." One short story and I must close, feeling I have only commenced. A poor peasant asked a priest to teach him a psalm; the first verse was, "I will take heed to my ways that I sin not with my tongue." A long time after the priest met him, and in a reproving manner asked why he had not been to take another lesson? The peasant's reply was he had not learned the first verse yet.

Farmersville, N. Y.

Guard Against Obsession.

To the Editor of the Religio-Philosophical Journal.

Reading in the RELIGIO-PHILOSOPHICAL JOURNAL an account of the man who was so troubled by voices telling him to do this and that, sometimes good and at other times bad things, who was apparently rational and intelligent at one moment and the next relapsing into silence during which time he said he was listening to voices, I am reminded of many others, both men and women, who have come to me complaining of similar affections during my many years of psychic investigations. Known as I am to be a practical psychologist it was but natural that they should come to me seeking an explanation and perhaps a cure of their ailment. Most of these cases, in fact I think I may say all of them, were people who believed themselves to be spirit mediums and had first gotten into those conditions by sitting for development either in circles or by themselves. It seems that this printer had considerable to do with spirits, but they were of the ardent kind, and were undoubtedly the direct producing cause of his trouble. These people who came to me believed themselves to be obsessed by evil spirits who tortured them through malicious intent, and I wish not so much to discuss this particular case quoted from a Western paper by the JOURNAL as to call attention to the fact that these mental states are liable to be induced by suggestion in the development of mediums, and to warn people to be aware that in their anxiety to become mediums they do not yield themselves to every notion that is abroad among the ignorant and unthinking who are always prone to believe in the presence and power of diabolical influences. To become a medium one must become hypnotic and subjective, and, in that state all impressions made upon the mind act with extraordinary force and power.

I have said in a previous artice that there was no danger in hypnotism in any of its phases within proper limits and that all investigations might be conducted in safety with an intelligent understanding of the nature of mental action which occurs in that state. The mind is necessarily subject to suggestion, and any prevalent idea may possess and control it. A belief existing in the mind may become a dominant idea that will cling to a person and reproduce itself with intense realism whenever the individual thinks of it. The idea of the presence and power of evil spirits is as old as man. It is especially taught in the Bible—both Old and New Testaments—and is incorporated into the theology of Christendom as a most potent factor. People come into Spiritualism with this idea existing as a part of their education, and necessarily they bring it with them. Spiritual circles are formed and the members are told to be passive and yield to whatever influence may come to them. The spirits must be submitted to in whatever way or whatever character they choose to present themselves. That evil spirits will come everybody believes and most of the members expect, and with these ideas in the mind they sit down and await results. Those who enter the hypnotic state readily are the mediums and soon become influenced. They are encouraged by the others to yield to whatever comes. Perhaps some one suggests that low and undeveloped spirits being nearer the earth plane can most readily gain control. The suggestion is taken up and acted upon by the medium, and perhaps a refined woman may suddenly commence to use course and vulgar language mingled with dreadful oaths and while the others may be shocked, still it is an evidence of some foreign influence for they say she would not use such language of herself. The test is complete, although the character of it is not so agreeable.

In Providence, R. I., a circle whose members believed in the spirits of animals, one of them a lady of apparent intelligence, would get down on her hands and knees and go about the room barking like a dog, supposed to be under the influence of the spirit of a defunct canine. In New York City a gentleman came to me with his wife, a lady of most pleasing appearance and refined manner. He related to me a sad tale which was corroborated by his wife. She had been attending séances for development and had become obsessed by evil spirits. She could hear them talking all around her, using the most horrible language; she was often possessed by them and made to utter the most fearful oaths and use the vilest imaginable language, that she could herself hear, but was powerless to prevent. She seemed perfectly sane and to all appearance was a lady of unusual intelligence.

I have no doubt but her condition was the result of suggestion either of her former belief or what she had heard from other persons, while sitting hypnotic and responsive in the circle of which she had been a member. The lady was greatly distressed and suffered intolerably from her imaginary tormenters, for such I believe they were. The moral would naturally be that sitting in promiscuous spiritual circles is dangerous to some of its members, and I am inclined to think that it is; not, however, from the fact that the medium is necessarily hypnotized, for there are no unpleasant results following the simple entering of that state, but the danger lies in the suggestions which are made to the mind while in that condition, or the possible possession of the mind by some previous impression that suddenly springs into a dominating power and becomes what seems to be an objective fact.

It would be well if all circles were under the supervision of some one or more persons who are acquainted with the power of hypnotic suggestion and would see to it that all ideas of evil influences are carefully kept from the minds of the sensitives present. First, this idea should be strongly impressed upon the minds of all, that mediums have the power of selecting the kind of influence to which they may yield; that in regard to spirits, as well as mortals, we can discriminate as to the kind of company we would keep, and not give ourselves into the keeping of any person who leads us to do improper things. The right to exercise this discrimination should never be surrendered. The prevailing idea among many Spiritualists is that there is no power of choice existing; that once the door is opened all kinds of spirits may pass through and the bad ones are the most likely to come.

This need not be. The medium must be taught to make herself positive against all thoughts of evil influences and refuse to yield herself to that kind of control. How much of what comes to us through mediumistic sensitives is really from disembodied spirits it is impossible to tell. Each communication must be judged by the intrinsic evidence it contains to determine the source from which it originated. The mind in the super sensitive hypnotic state is subject to impressions from all sources, seen and unseen, but the origin of these impressions are difficult to determine.

One fact I have thoroughly established in my psychological experiments, and that is that a previous fixed impression well formed in the mind before entering the hypnotic state cannot be broken after having entered it. What is true of embodied influences is is also true of the disembodied and unseen. So if a medium before yielding herself to the passive state determines positively in her own mind that she will not be used for evil purposes, she will be entirely safe from anything unpleasant. In this she not only fortifies herself against the possibility of evil spirit influence, but is proof against suggestion by other members of the circle. Let the rule of all circles and all mediums be, to seek only the good, the true and the beautiful, and evil influences will vanish away seeking other associations that are more congenial to their tastes.

A. E. CARPENTER.

For the Religio-Philosophical Journal.

Is Spiritualism True?

To a thoughtful person fully conversant with the spiritual phenomena, ancient and modern, there can be no more rational doubt that man survives the change called death, and under proper and favorable circumstances has the power to, and does communicate with men in the body than there is of any truth of science or of any fact, the truth of which involves a mental deduction. No intelligent person entertains a doubt that the earth is substantially round, that it floats in space, and revolves on its axis every twenty-four hours, and yet it has no such appearance, and it is only by a mental process that we arrive at any such conclusion.

When a jurist is confronted with a complicated case of direct and circumstantial evidence, he thinks, if he can state an hypothesis which at once reconciles all the facts, he has arrived at the true solution of his case. Scientists are governed by the same rule. They think if they can find an hypothesis which is in harmony with all the facts of nature, they have arrived at the truth. When, on one occasion, the gardeners of Florence found that they could not get the water in their pumps to rise above thirty-two feet, they first called on the pump makers. When the pumps were completely repaired and the water would still ascend no more than thirty-two feet, they then called the attention of the philosophers to the matter. One Torricelli, Tyndall tells us, pondered the matter greatly, when at length the idea broke in upon his mind that possibly the impalpable air had weight, and that the water was forced up the tube by the pressure of the air on the outside. But how was he to test it? He reasoned thus: "If a column of water thirty-two feet high holds the pressure of the atmosphere in equilibrium, a shorter column of a heavier liquid ought to do the same. Now mercury is thirteen times heavier than water; hence, if my deduction be correct, the atmosphere ought to be able to sustain no more than thirty inches of mercury." Making the test he found the column of mercury was supported no more than just thirty inches. From that day the principle of the common pump was understood and from that day to this there never has been, and it is impossible that there ever can be a fact discovered in opposition to it, simply because all the phenomena of nature are consistent with each other, and in harmony with nature itself. The fact that it takes longer to boil vegetables here in the higher altitude of Denver than elsewhere—the fact that in our neighboring city of Central, water will rise no more than about twenty feet in an exhausted receiver, are phenomena all explained, and only explainable by the same hypothesis; simply Torricelli found the true key to that lock.

When the law of gravitation first suggested itself to the mind of Newton, he set himself to examine whether it accounted for all the facts. He determined the course of the planets; he calculated the rapidity of the moon's fall toward the earth; he considered the precession of the equinoxes, the ebb and flow of the tides and found all explained by the law of gravitation. Hence he regarded the law as established and science subsequently confirmed its

This method of testing the truth of any given proposition may truly be called the golden rule of reason; under its far reaching guidance the human mind has weighed the planets as in a balance; has been conducted to the most profound and wonderful deductions in every department of knowledge. To it more than to any other cause are we indebted for the marked and most remarkable material progress of the last one hundred years.

I scarcely need say that under this rule of reasoning there can be an hypothesis stated, and only one which can reasonably explain and harmonize all the so-called spiritual phenomena of the present, and all past ages. Of course this statement will have little or no weight with those who have little or no personal knowledge of the supposed facts of Spiritualism; or with those who suppose the phenomena may all be explained on the ground of fraud or self-deception, and certainly very little with those so thoughtless as to suppose the facts may occur and yet mean nothing, and still less with those who say the phenomena are "curious" or "strange" and never think further. But with thoughtful persons, thoroughly conversant with the facts, ancient and modern, it will be otherwise. There are those who know that history, sacred and profane, from Genesis to Revelations, and from the writings of Plato to the issuing of this morning's newspaper, all recognize the existence of these phenomena. There are those who know that these things still occur, and that in later years their frequency has been multiplied, in number and variety.

Some of us know that after eliminating all possible deception and fraud, both intended and self-imposed, there still remains a wonderful array of stubbord facts obtained under scientific and the best test conditions, and that they number thousands and even millions. They occur in all parts of the globe, and in all cases and in all ages they assume and have assumed for themselves the spiritual hypothesis. It may not be amiss to say the most natural and proximate conclusion to be deducted from given premises is most likely to be the true one. If one finds a key near a house, remote from all other houses, it is more likely to be the key of that house than any other. If it is a peculiar and complicated key and you find it unlocks the outside door of that house you naturally suppose it is the key of that house. If it were instead a bunch of keys and you find in the house a lock corresponding to each several key, it would scarcely be safe to suppose the keys belong to some other house of which you had no knowledge. Certainly no one would reason thus.

Now the spiritual phenomena in all their phases, ancient and modern, may be called a structure of many apartments every one of which is unlocked by the supposition that it is just what it claims and purports to be. One would naturally suppose it was the key of that structure. But what has ten times more force is the fact that without this key not one single door can be unlocked, not one single fact of the million staring one in the face can be explained—in all the ages never has been explained, and so far as we can see, never can be explained. With this key all the facts of Spiritualism are explained easily enough. It is then just what it claims to be, and what every man's common sense, who is well posted, would tell him it was, that is, were he not laboring under some prejudice or restraint of some kind—fear of himself or some body else.

This key unlocks and explains all such lives as Jesus and Mohomet and Swedenborg. The mysteries connected with the lives of Moses, and Elijah, and Joseph, and Paul are all unlocked by the same key. Can any rational man claim to be intelligent on the subject of religion, and yet doubt that all the great religions, the Christian religion included, were begotten by and have their basis in these spiritual phenomena? Does any one suppose that religion itself has no basis in fact? Has it always been the great power on earth, and is it to-day the greatest power among men without any sort of foundation to stand on? Has it no honest parentage? Is it a thing like jealousy, "begotten by itself, born of itself"? One may just as reasonably say there is no sun. These religions all have the same root, sustain an intimate relation to each other, and all point faithfully to some great truth in nature. They are the offspring of some great fact. The question is, what fact? The Christian religion, and all religions rest upon the supposition that they point to immortal life and spirit communion.

Can any intelligent man doubt, if the facts of Spiritualism be explained upon any other hypothesis than the spiritual one, that as a logical proposition all other religions must fall with it? With all religions and every vestige of them stricken out, the world would present to me, at least, a pretty dark picture. But if not true, let them all go, for it is the truth we have to come to at last. I must say I have no apprehensions that any such darkness and gloom is in store for the human race.

If these spiritual phenomena were new, if they were just now sprung upon the world for the first time, a man might well, if possible, suspend his judgment; but no, they are as old as the race and never have been, or could be, interpreted except in one way. Besides, even in their modern phase, they have been squarely and boldly before the whole civilized world for forty years, and yet no man of any country, be he clergyman, poet, scientist or philosopher, has ever been able to explain rationally one of them. If he attempted it, if he assayed to imitate or explain a single one, he did it with an hundred other facts, more potent, staring him in the face which he could make no pretense of explaining.

All things considered, for myself, I feel like saying with one of old, "Lord I believe; help Thou mine unbelief."

Denver, Colo. D. D. BELDEN.

Strange Hallucinations.

A brilliant young lawyer of Boston, who was a light of social as well as of legal circles, has recently been ordered away for his health under rather peculiar circumstances. He has been suffering from overwork, and his disease took the form of a singular hallucination. Everybody, no matter under what circumstances seen, appeared to him to be back to him. The people with whom he talked, the persons he met on the street, the partner with whom he danced, and his physician to whom he went in his affliction, all persistently turned themselves away from him, until he seemed doomed to the terrible curse of living among his fellows and yet of never beholding a human face again.

"When the thing first took hold of me," he said, in talking of the trouble, "I of course did not understand what had happened, and I made some awkward blunders. I do not know how soon I should have realized that the trouble was with me if I had not gone to the theater and found that the actors all turned their backs to the audience. I knew that that couldn't be, and as I had begun to understand that the dickens was to pay with me, I passed a pleasant evening wondering if my brain had turned wrong side out or upside down, and if I should ever know anything right end foremost again. I had a lady with me, and she observed that I was rather gloomy; so I told her a yarn about the play's having affecting associations with a favorite cousin who had died suddenly. Then I reflected that if my brain had gone wrong I could still invent a lie at need, and that was some comfort."

The absurdity of the illusion has made it talked about at various dinner parties, and the conversation thus started has brought to light a couple of instances in which the delusion was quite as odd. One was the case of a municipal Judge who was in his time well known in Boston. The trick which his imagination played him was connected with a certain reprobate who was continually appearing before the police court, and who was thoroughly known to the police, both on account of his offenses and a certain devilish ingenuity he displayed in evading justice by adroit and specious pleas. Whenever this offender had been before him Judge X. saw his likeness in the next two prisoners brought up before him. The likeness was perfect, but he always declared that the first time it occurred he was fully aware that it was simply a delusion. He tried various experiments with himself, such as having a woman brought up next to the rogue whose likeness haunted him, but the woman took the shape of the man even to his garments. Judge X. had the man brought up at the end of a sitting, but the hallucination reached over to the court of the next day, and the first two criminals were disposed of in the likeness of the other. The delusion never occurred with any other prisoner, and it ceased when the man at last died in a drunken brawl. Judge X. had a theory that at some time when the fellow was before him he had had the thought, naturally enough begotten of the man's constant reappearance, "I am always judging you," or "I have sentenced you at least twice this morning," or something of the sort, as he not infrequently reflected in the course of his session; and that the reflection, for some unknown reason, had been vivid enough to bring about its own apparent fulfillment. Whether this explanation would be accepted by the authorities, I am not prepared to say.

The other case to which allusion was made in connection to that of the lawyer was that of a clergyman who declares that all persons who come into church after the service has begun, even if they be men, take on for his eyes the likeness of a singular elderly maiden lady who in the village where his childhood was passed habitually came to service tardily. Even when his own wife comes in late and takes her place in the pastor's pew he is enabled to identify her only by the place where she sits; and the singular thing is that the false appearance does not disappear till the benediction has been pronounced. When the clergyman closes his eyes to invoke a blessing upon the congregation as they depart to their homes he sees before him a dozen copies of the old maid whose bones have reposed this quarter of a century in a New England country graveyard; when he opens them again these weird figures have been transformed into his neighbors or even into the members of his own family, if it has chanced that they have been tardy in their coming to the sanctuary.—[Chicago Tribune.

ORGANIZATION.

MARY V. PRIEST.

After long delays and hope deferred consequent upon the snow-blockade and the washouts upon our far western railways, I am again made happy by the illumined face of one of the dearest friends that Uncle Sam brings to me—the JOURNAL. It may seem late to comment upon the article by the Rev. A. N. Alcott but I cannot resist the appeal which comes to me from the beyond to say something more upon this question of organization. How truthfully and how graphically he has painted the picture of a modern church, and how perfectly in accord with the line of your work. Of all the writers who have expressed themselves on this subject, no one has shown such comprehension and intuitive perception of the needs of the hour. His is evidently a soul emancipated from the one-idea slavery which dominates so many minds, and it has always seemed to me that it dominates more arbitrarily the minds of Spiritualists than any other sect with which I am acquainted. Their one truth of spirit return must be kept persistently to the fore, else they retire to such fields as will admit of the marshalling of their pet theory in advance of all other leading forms of truth. When I read in his article, "Modern religion now has need of all the scriptures, literatures, sciences, facts and truths of the world," I am forcibly reminded of so many like expressions given to the world by Emerson whose compeers rightly named "the seer of Concord." His lofty vision caught glimpses of the Church of the Spirit and predicted that which the JOURNAL is now struggling for. Like a rainbow of promise, all the brilliant hues of love and hope are borne in upon my heart as I read his soulful utterances. His essays abound in the prediction of a modern church built upon the basis which the JOURNAL has laid. He says in his essay on worship, "The religion which is to guide and fulfill the present and coming ages, whatever else it be must be intellectual. The scientific mind must have a faith which is science....There will be a new church founded on moral science, at first cold and naked, a babe in the manger again, the algebra and mathematics of ethical law, the church of men to come, without shawms, or psaltery, or sackbut; but it will have heaven and earth for its beams and rafters, science for symbol and illustration....Let us have nothing now which is not its own evidence."

Can anything more perfectly outline the Church of the Spirit, and are we not fulfilling as divine a prophecy as was ever contained in holy writ in the establishment of this creed which is "its own evidence," this church "which has heaven and earth for its beams and rafters and science for symbol and illustration." Surely the Over-Soul is kindling the spark of truth in our hearts and minds and is wisely directing and guiding us to that higher civilization, that nobler and broader education which must inevitably follow the spirit of progress.

Seattle, Washington.

W. M. STEVENS.

The benefits to be derived from organization are so many and numerous that all Spiritualists at once give their assent thereto. Among the many objects to be attained thereby I may mention: To spread abroad a knowledge of what we believe to be the truth; to protect the believers in said knowledge and give them courage and influence; to provide means by which to spread a knowledge which we believe would promote the happiness of all mankind; to promote harmony and sociability among the members of the order and thus promote their happiness.

This is a work much needed in the world at present, and every earnest, thoughtful mind will be awake and willing to assist by all means within his power.

The question then arises, How can this work be done so as to be most effectual and call to its aid the greatest number of able workers? It is proposed to call the organization a Church. Webster defines a "Church" as follows: 1. "A building set apart for Christian worship." 2. "A formally organized body of Christian believers worshiping together." 3. "A body of Christian believers observing the same rights and having the same ecclesiastical authority." 4. "The collective body of Christians, or of those who acknowledge Christ as the Savior of mankind." To call it the "Church of the Spirit" would not define its nature or belief, for all churches could claim the same name. One object in organizing is to bring together as many desirable, useful, able members as can be done. Now, it appears to the writer that the name alone would frighten away many who would, under another name, become most useful members. A church is defined and understood to be, an organization for Christian worship. It is associated with all the superstition, intolerance, persecution and wickedness of the past. In its name the best and bravest of mankind have been tortured to death by all the most cruel means that human fiends could devise. All past history is black with the crimes of the church. The largest number of Christians in the world still approve of these crimes, at least we are led to believe so in the case of Bruno.

What Spiritualists want appears to me to be a "Society" in which all can work harmoniously, and in which no one will be excluded on account of his belief. If in such society any one believes in the influence and power of prayer, let him pray; if he believes in exorcising evil spirits in the "name of God," let him thus exorcise. All members of such society must be so pure and harmonious in their lives as to pray and desire the aid and wisdom of the best, purest and wisest of spirits. The certain knowledge of a new world of being, a world of such vast proportions, that we feel as if we stood upon the threshold of a new universe, brings with it new relations, duties and benefits. What

Spiritualists want to know, above all other things are the relations we bear to this newly discovered country and our consequent duties, rights, and conduct in relation thereto. Are there not spirits who can tell us something more than we know on this subject of organization? We are aware that all creeds are represented in the spiritual world, what we want is the advice and knowledge of those who have passed above and beyond the sphere of earthly creeds. If we are not sufficiently advanced to receive such teachings let us not organize into a "Church" but into an "Harmonial Society," where we can be assisted by the best and purest spirits of this world as well as the next. I see many of your responses express views to the same effect as those of your correspondent. Bro. E. G. Raiford says, "Spiritualism must be impressed upon the public mind, not as seeking to establish a creed, dogma, or religion, but upon its merits as the grandest revealment of the age, at once in harmony with reason and natural justice."

Lancaster, Kansas.

Woman's Department.

OF INTEREST TO WOMEN

RIPE MIDDLE AGE.

A quarter of a century ago a married woman of thirty was extinguished under a cap and remanded to the regions of dullness. Her growing daughters monopolized her thought and time. They were first in everything—their wishes, tastes and inclinations were all in all. At forty she had quite done with the active interests of life. All that remained to her was the supervision of the domestic economy, the missionary society, and the endless making of patchwork. Her time was not something to be economized, too valuable to be wantonly wasted. It involved no choice of duties, no substitution of the more important for those less pressing, for she had none beyond those which were classified under the head of natural responsibilities. The existence of unmarried women was even more circumscribed, for they had not even natural responsibilities—home, husband and children with which to occupy themselves. It was this disregard of the experience and wisdom which ought to come with years well lived that won for us the pitying contempt of Europeans. The American spoiled child was justly looked upon with horror as dominating society and arrogating to itself the place and distinction which in Europe were reserved for its elders.

We have learned at last one wholesome lesson from our neighbors on the other side of the Atlantic, and the woman of maturer years, married or unmarried, is slowly claiming and taking her rightful place. It is astonishing what things are being done by grandmothers—women past fifty, who have raised their children and have them "settled in homes of their own." Once they would have droned in the chimney corner over their knitting or the patchwork above mentioned. Now they have been inspired by the universal spirit of enlightenment and must do their part in the work of the world outside of home. Nearly all the philanthropic work of the present has been originated and is controlled by mothers of grown children, or by unmarried women past forty. They constitute the larger part of the membership of art and literary clubs, of the societies connected with the churches. They hold conventions, influence legislation, and keep a sharp eye on those in authority who need watching.

The writer visited a friend several years ago and saw upon her walls several studies in oil, remarkable for strength and originality. When the hostess was questioned she said: "They are my mother's work. She never knew that she had any talent, and never took a lesson in drawing until she was past fifty. Now she paints incessantly, and it is a constant pleasure to her and to us all." China painting has been taken up late in life by women who served an apprenticeship, not in the line of art, but in cooking, sewing and housekeeping.

In a western city the organist in one of the large churches is a gray-haired woman between fifty and sixty. She is an enthusiastic musician, and could not read a note until she was fifty years old.

Helen Hunt Jackson was forty years old before she found in her writing a solace for bereavement and sorrow.

In the country the farmers' wives are interesting themselves in temperance and politics. The general circulation of the newspaper has been a godsend to them, and they have been quick to act upon its suggestions, and so broaden and brighten their lives.

The days have passed in which women are to be wives and mothers, and nothing more. Their duty in that direction will always be paramount to every other consideration, but for the cultivated and active mind it is not enough. Knowledge and wisdom confer power, and power in either man or woman will find fitting scope, as water seeks a level. The education of women within the last twenty-five years has revolutionized society, and the blessings which have come with it are not only permanent, but they will be increased.

The ultra conservatives who cannot adjust themselves to the new conditions may well say, with the doughty Sir Anthony Absolute, "All this is the natural consequence of teaching girls to read." But what is done cannot be undone, and no feminine human being in possession of her faculties will give up one inch of the solid ground which has been gained.

Old age, instead of being full of terrors, so far as women nowadays are concerned, ought to be anticipated with pleasure. No one stops to ask the age of an interesting person, and with the full opportunities which our times and our country afford, no woman of average intelligence has a right to be uninteresting, though she may have passed the allotted threescore years and ten. MARY H. KROUT.

Miss Kate Kennedy, who has been a teacher in the public schools in San Francisco for more than twenty years, has just gone through a year's fight with the board of education, and established the principle that the board cannot discharge teachers without cause. Miss Kennedy, having obtained leave of absence, made a visit East, and was surprised upon her return to find that her place had been given to her substitute. The board of education coolly informed her that she was not wanted, whereupon she brought suit to test the legality of her discharge, meanwhile making formal application every month for her salary. She won her case in the lower courts; and now the Supreme Court sustains these decisions and orders that she be restored and receive her back salary.

The training school for nurses attached to Bellevue Hospital has received a munificent gift from the son of Sir Stafford Northcote as a memorial to his young and beautiful wife, who was tenderly and anxiously cared for by the nurses from that hospital during her fatal illness. The gift constitutes a resort for the weary nurses during the summer season, where they may rest and recuperate after their arduous duties at the bedsides of the sick. It comprises two acres of land with buildings on Bell Island, a beautiful retreat just off the main promontory at Norwalk, Connecticut.

AN ENGLISH REFORMER.

The New York *Sun* recently gave this sketch of a well known English reformer:

One of the most remarkable women in England is Mrs. Meredith, who has created and directed the career of that complicated organism known as "Mrs. Meredith's Institution," with a degree of unerring good judgment and wonderful executive ability. Her father, during her childhood, held an official position connected with the prisons in Ireland, and was early impressed with a desire to do something to mitigate the desolate lives of the women convicts. Some time in 1860 she began speaking at the "Social Science Congresses" and elsewhere, of the evils which resulted from the incarceration of women at Brixton, shut off from all beneficial outside influence, and of the imperative need to make decent citizens of the discharged convicts. In 1866 she obtained leave to visit the inmates of the prison, and for many years she made it her daily duty to go to the women prisoners with words of counsel and sympathy. Feeling that a helping hand must be stretched out to the discharged prisoners if their promises of reform were to be fulfilled, Mrs. Meredith established a refuge for them in houses adjoining her own home, and later opened a mission on Chaplain road, where they are employed at laundry work or needlework, and no female prisoner is allowed to pass from out the prison gates without some attempt being made to reclaim her to the ranks of honest citizens. These women, though hardened by crime, possess one instinct of womanhood hard to kill—love for their children and a desire to save them from corrupting influences. To second this desire Mrs. Meredith has established a little colony of twenty or thirty cottages, with a school house, infirmary and chapel. In each cottage a family of ten or twelve children is housed, and a kindly woman of good character is found to mother the family. Down in the districts of Wandsworth and Battersea, where poverty and sickness play into each other's hands, Mrs. Meredith's woman missionaries carry on active work of healing, both bodily and spiritual, both in their dispensary, and in the homes of the poor. Another emanation from her active brain was the scheme of relief for the women in the Irish famine. Instead of helping them with almsgiving she organized a school for lace-making, and the handiwork produced by her pupils was so good that later the industry became a profitable business, and was taken into the hands of some commercial dealers. In the creation and government of her peculiar little kingdom, Mrs. Meredith has accomplished with less publicity and self-advertisement than many so-called philanthropists display in opening a mission school or founding a Bible class.

NOTES.

Mrs. Sara A. Underwood recently read a paper entitled "Women in Science" before the Cicilian Circle, a literary club of Chicago, composed entirely of women.

Miss Emily Faithful and Mrs. Annie Besant are both reported to be about to visit America with a view to investigating the industrial and political status of women in this country.

Miss Isabel F. Hapgood, the translator of Tolstoi, is now in St. Petersburg, where she expects to receive an advance copy of a new work which the Russian realist has in hand.

Dr. Elizabeth Blackwell gave the inaugural address at the opening of the winter session of the London School of Medicine. There was a large attendance, including many notables, English and foreign.

Abby Burgess, now Mrs. Grant, has had charge of the Matinicus light north of the Penobscot river for twenty-eight years—at first as assistant, but was given full charge in 1866.

The Queen's ladies-in-waiting are beginning to murmur about a dress grievance. They only receive £300, and are expected to appear in a new costume at every dinner. The maids are compelled to trim up their old gowns in all possible ways, for the Queen has an eagle eye for old dresses, and hates them.

The Pan-American ladies were one of the holiday attractions at many of the large dry goods stores during the holidays. They generally went about in parties of four and five, and were quickly identified by the crowds in the stores and followed about with respectful curiosity. The great object seemed to be to hear them talk, and when they were heard to use English all the curious folk looked disappointed, and even went so far as to whisper among themselves that they didn't believe that the ladies were genuine South Americans at all.

One woman has made the silk gowns of the Justices of the United States Supreme Court, for the past forty years, and she gets one hundred dollars for each one of them. They are all made alike, the only difference being in the material, the Chief Justice wearing black Chinese satin, while his associates are robed in black silk. The Chief Justice always wears a new gown when he swears in a President. The new gown is subject to a good deal of criticism by the older Justices, and its fit is closely scanned.

A Haunted Shanty.

It is reported that over a year ago James Fletcher, an old and inoffensive resident of Bridgeville, Sullivan county, N. Y., died. During his life he had been eccentric, and cared but little for the things of this world. At times he exhibited strange religious freaks. On occasions he has been known to walk through the mountains a distance of a dozen miles or more to attend a Sunday morning service in church and then would not be seen inside the portals of a church for months. When asked regarding his religious views he would say: "I believe in God, man and the devil." The little shanty that he called his home is yet standing, and some people declare it haunted by the old man's spirit. Many persons will not pass it after dark. It is stated that unearthly yells are heard within its walls at certain hours of the night, and that loud cries as of a person in distress are distinctly heard. Some persons living in the neighborhood are in favor of razing it to the ground.

Mr. Gladstone said in a recent address to a workingmen's organization: "It was not extravagant to say that although there were but 2,000,000 people in the thirteen American colonies at the time of the American revolt, yet from among those 2,000,000 of people there proceeded at that epoch a group of statesmen that might defy the whole history of the world to beat them in any one period of time. Such were the consequences of a well-regulated and a masculine freedom."

A countryman went to a store in Morgantown, W. Va., the other day and purchased a kerosene lamp. "That's the first one of them notions that ever come to my house," he remarked. "Candles was allus good enough for marm and me, but darter's got a beau and thinks we ort to put on a leetle style."

A peculiar result of the drinking of ice-cold water from a spring in Stonington, Conn., is reported. The water flows from a crack in a high rock, and the veins of a man who drinks from it begin to swell, and he looks and feels as though he were about to burst for the next ten minutes. The swelling gradually subsides and no serious effect is felt, except a slight buzzing in the ears. It is the talk of the neighborhood, and everybody is eager to try the effect of the water. A specimen has been sent to Boston for analysis.

A New Yorker says: "Men marry their secretaries and typewriters so often in the business world of New York that there is now no novelty at all about the performance. I have known dozens of such cases. In our house alone four men have married typewriters or women clerks within the past twelve months."

California

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It is the most comfortable because of its superb passenger accommodations, and because it takes Twenty-seven Hours' less time to go from Chicago to Los Angeles or San Diego over the Santa Fe Route than over any other. This you can demonstrate by comparing the time card with that of other lines.

It is decidedly the most preferable route for winter travel, as it is far enough south to avoid the delays caused by snow and extreme cold experienced on more northerly routes, and in the summer it is the pleasantest by reason of the fact that solid roadway of the Santa Fe Route gives off little or no dust, and the time of the journey to Southern California is so much less than on other lines.

The service in the Dining Cars and in the Dining Rooms along the Santa Fe Route is an added attraction, as on such a long journey a person desires properly prepared food, and it is assured on this line.

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For those desiring to go to California, through Pueblo, Colorado Springs and Denver, the Santa Fe Route is also the most desirable, as its own tracks extend from Chicago to all of those cities and connect in union depots with trains of the Denver & Rio Grande and other lines west from the cities named.

Bad blood causes dyspepsia and dyspepsia reacts by causing bad blood. So both go on, growing worse, until the whole system is poisoned. The surest means of relief for the victim is a thorough and persistent course of Ayer's Sarsaparilla.

Go and do likewise. If your whiskers are grizzly and unbecoming use Buckingham's Dye and they will look as when you were younger.

Professor Wood of Philadelphia, one of the great authorities on such subjects, will have a paper on "Memory" in the forthcoming March *Century*.

The Western Unitarian, S. S. S., 175 Dearborn St., Chicago, will send a small pamphlet, "A Six Years' Course of Study," for the small sum of 15 cts. Tracts on "Character Building" at 20 cts. a dozen, and 75 cts. a hundred.

Professor John Henry Comstock, the eminent naturalist, begins in the *New York Ledger* of March 1, a series of six articles on the study of insects, in which he describes, not only those insects which are useful to the farmer, but also, those which destroy entire fields of grain, cotton and rice, and ravage orchards, gardens and vineyards. He demonstrates how it was scientifically determined that an average annual loss of $30,000,000 has been occasioned in the South by the cotton-worm alone; and that an average loss per year, of nearly $2,400,000 has been brought about in the apple crop of Illinois by the ravages of the codlin moth. The series is profusely illustrated.

Illuminated Buddhism, or the True Nirvana, by Siddartha Sakya Muni. The original doctrines of "The Light of Asia" and the explanations of the nature of life in the Physical and Spiritual worlds. This work was recently published and the preface informs the reader was originally written in India but being so intimately connected with the present religious ideality of America and Europe an edition in English was the result. Price, cloth, $1.00; paper cover, 50 cents. For sale here.

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution.

Dr. Stockwell, author of "The Evolution of Immortality," writes: "I am thrilled, uplifted and almost entranced by it. It is just such a book as I felt was coming, must come."

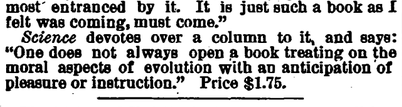
Science devotes over a column to it, and says: "One does not always open a book treating on the moral aspects of evolution with an anticipation of pleasure or instruction." Price $1.75.

The History of Christianity is out in a new edition, price, $1.50. The works of Henry Gibbon are classed with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders. Price, $1.50.

How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price, 25 cents.

Take Hood's Sarsaparilla 100 Doses One Dollar

The Chief Reason for the marvellous success of Hood's Sarsaparilla is found in the fact that this medicine actually accomplishes all that is claimed for it. Its real merit has won Merit Wins for Hood's Sarsaparilla a popularity and sale greater than that of any other blood purifier. It cures Scrofula, all Humors, Dyspepsia, etc. Prepared only by C. I. Hood & Co., Lowell, Mass.



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Use the SMALL SIZE (40 little beans to the bottle). They are the most convenient; suit all ages. Price of either size, 25 cents per bottle.

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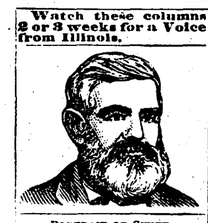
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CHICAGO, ILL., Saturday, March 8, 1890.

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Criticism and Reply.

In regard to the editorial which appeared in the JOURNAL of Feb. 22, entitled "Spiritualism versus Materialism," a friend writes: "Have read your leader the third time. It seems to me there is a little dogmatism in the fourth part. How do you know that this world, etc., has been evolving for millions of ages? There is just as much scientific authority in the opposite direction. See some citations in Martensen. Also you have a very narrow view, it seems to me, as to personality; your theory of the origin of intelligence, morality, etc., is equally dogmatic. You see I am hitting you from your own claimed standpoint. I like the article. It is timely and meets a long-felt want."

The proofs that this world was not always in the condition it is now in, that once there was not even the lowest form of life on its surface, and that its present condition has been reached by a series of slow, progressive changes extending through millions of years, are numerous and very strong. These facts are sufficiently shown in elementary scientific works and they are not in dispute among those acquainted with geology. Just how old the earth is no one pretends to say, (except here and there a theological survival who is satisfied with the 6,000 years' notion) but whether geologists estimate 25,000,000 years or—as Prof. Geikee does—100,000,000 years, as the period of the earth's duration, they are agreed that the time is so great that it is incomprehensible, and as Prof. Le Conte says, constitutes a practical eternity.

That the lower forms of life existed on the earth at a period very remote is proven by "the testimony of the rocks," and is admitted by all paleontologists, and by all whose knowledge of the subject renders them competent to understand the evidence. This fact is not in dispute among men of science. That the organic forms now on the earth are generally different from those once existing is beyond controversy. That there was a time since life appeared on this globe when none of the higher forms existed is admitted by all. Now these organic forms, high and low, came either by special creation, or they have been produced by descent with modifications from pre-existing forms. The latter theory is called evolution. Of the hypothesis of special creation there is no proof whatever. It is a mere *a priori* hypothesis, and belongs to primitive speculation. The theory of evolution, on the contrary, has its foundation in observed facts and known principles, and the proof of its truth is of a varied and cumulative character. It is a scientific and not merely a speculative theory, and it has been adopted by men of science generally. Naturalists are peculiarly qualified to judge as to the strength of the evidence for evolution, and all naturalists of standing are evolutionists.

Prof. Asa Gray, the distinguished botanist, found irresistible proofs of evolution in his study of plants; Prof. Marsh in his study of fossils; Lyell in his study of geology; Wallace in his studies as a naturalist; Whitney in his studies as a philologist. The more advanced of the clergy have adopted the theory of evolution, in one form or another, and some of them are trying to harmonize it with their interpretations of the scriptures. Leading men of science regarding evolution as established, now make it the starting point for further investigation, not deeming it worth while to add to the literature already published in its defence.

The JOURNAL referred to the common conception of "personality," and then added that such words "cannot, without a perversion of language, be applied to that which is without limit in space or time, that which is not a growth but the cause of all growth; that which has no environment, but of which all forms and conditions revealed in consciousness, are manifestations." The object was to show how thought is "cabined, cribbed and confined" by sense-boundaries and the limited meaning of words used to describe that which we hold to be illimitable.

Whether the JOURNAL'S "theory of the origin of intelligence, morality, etc.," is dogmatic may be judged from the following sentences reproduced from the article with which fault is found. "But since man with his intelligence and his moral and religious nature is the outcome of millions of years of change—is the flower of evolution—may we not infer that the energizing and controlling force of the universe is somewhat akin to the highest that has appeared, even though we cannot conceive it under the limitations of sense and form.....If, however, the words [intelligence and personality] convey no adequate or correct idea of the eternal energy it does not follow that it is less than these words imply. Indeed intelligence and personality have been evolved by the Power back of evolution, and it is a conclusion warranted by good logic and sound philosophy that this Power is greater than its products and therefore greater than what we know as human intelligence and personality."

The editorial was an argument against materialism and an attempt to show, on scientific and philosophic grounds, that mind, not matter, is the controlling power of the universe, and that we must look beyond material phenomena to an Ultimate Cause, psychical or spiritual in its nature, for the explanation of even the color of an orange or the hardness of a piece of steel.

A STRAIGHTFORWARD STATEMENT.

In the First Person Singular the Editor and Publisher Addresses his Constituents on Matters of Mutual Interest.

SUBSCRIBERS AND READERS OF THE JOURNAL:

I address you in a straightforward, candid way, and bespeak your patient attention and earnest consideration for what I have to say. As most of you know, I was suddenly called to my present position March 15, 1877, under circumstances calculated to test the metal of any man. I had been for the ten preceding years business manager of the RELIGIO-PHILOSOPHICAL JOURNAL, and a close observer of the Spiritualist Movement and its personnel. I realized the stupendous importance to the world of a knowledge of the phenomena, philosophy and ethics of Spiritualism, and had quite clearly defined ideas of what our Cause needed in order to develop its tremendous potencies for good, and to destroy, or at least reduce to their minimum, the maleficent agencies which were eating at the very vitals of the Movement. I soon began a vigorous effort to place Spiritualism so far as possible on a scientific basis, as to its central claim. To do this it was necessary to analyze the claims made by persons assuming to be mediums, to point out how and where observers had been and were being misled, to expose fraud and deception wherever found and however strongly fortified with prestige, influence and general credence. Many of the JOURNAL'S readers will recall the storm which my course evoked, a storm whose thunders, appalling to faint hearts, may still be heard rumbling faintly in the distance as the clouds retreat before the refulgent rays of the sun of rational thought and scientific methods. A considerable number of reputable, and more or less representative, Spiritualists stood aghast at the course of treatment the JOURNAL had adopted to remedy the evils. They wrote in terms like this: "For God's sake hold on! For the sake of Spiritualism, pause! Your course will destroy the Movement. All you assert is true and you do not begin to portray the real rottenness; still it will not do to expose it to Spiritualists even, much less to the mocking, critical world." While respecting these good friends, I felt the imperative necessity was upon me, and I had such perfect faith in Spiritualism that I was ready to put it in its purity and simple truthfulness against all the world, confident of its vitality, and power to withstand the severest scrutiny and to endure the capital operation necessary to remove the cancerous fungi that had attached to it. I felt that delay and procrastination would only defer what was inevitable, and in the end bring irretrievable ruin, whereas, if the exigencies of the case were at once fearlessly grappled and reformation begun in earnest, the danger would be successfully met and Spiritualism would stand firmly anchored on a scientific foundation, impervious, impregnable, immovable; a white shaft, with its base resting on the earth and its apex in the beautiful Summer Land, a monument of purity, a guide to happiness here and hereafter.

Fortunately for the JOURNAL and for Spiritualism my views were but the echo of hosts of rational minds and brave hearts on both sides of life, only waiting for some channel through which to reach the world and do their work. I claim, therefore, no originality of conception of the situation; I only say that being so placed I did not shrink from the task which seemed mine by force of circumstance or spirit design, as one may choose to think, and that I have labored unceasingly and as wisely as I could. The wide-spread awakening, the increasing moral sense, the grand reformation in the ranks of Spiritualism, now clearly discernible from the Atlantic to the Pacific, is full justification of the wisdom of the JOURNAL'S course, and a rich satisfaction to those who have steadfastly aided it during years of struggle which tried the bravest hearts. I desire right here to gratefully acknowledge the warm sympathy and moral support which has been given the JOURNAL in its Herculean efforts and without which I could neither have endured the ever present strain nor have remained the agent of mortals and spirits in the great work of regeneration and upbuilding of the spiritual kingdom on earth. The depth of my gratitude to these dear friends, a majority of whom I have never met, is unspeakable; the warm magnetic currents constantly flowing in upon me from them, feed my spirit and body and inspire me in hours of trial with strength sufficient for the task. I feel bound to this host of co-workers by ties stronger than a three-fold cord and as enduring as eternity.

Before much constructive work was possible it seemed essential to do a large amount of tearing down; the iconoclast had first to destroy the idols set up on every hand in the Spiritualist domain; the work of discrimination and differentiation was the first to be done. Necessarily this was an educational work, and not to be successfully accomplished except by long and persistent effort. In carrying forward this work the JOURNAL has occupied a peculiar and somewhat unique position, one full of hazard and perplexity. Reformation within sectarian or party lines has in the past been all but impracticable; history is full of failures; and those who essay such a work are sure to be misunderstood and misrepresented by many, and maliciously abused by those whose selfish interests are linked with the old order of things.

The JOURNAL'S task has been doubly difficult, and for these reasons: (1) The general public, including Spiritualists, is accustomed to regard all papers as purely business enterprises and consequently to class the JOURNAL in the same category with newspapers in general, as being published for the profit in the business or to afford occupation and pleasure for the owner; (2) hence I have had to meet the public on its cold, hard, strictly business side, and as a publisher, struggle to maintain the financial side of the paper; (3) while on the other hand, as editor I have, by virtue of the position, been doing a purely educational work and one which sharply antagonizes the financial side of the concern at times. It is needless to say that never in the slightest degree have the pecuniary interests of the JOURNAL colored or warped the editorial policy; you already know they have not. I could tell you of instances where I have declined large benefactions because their acceptance was coupled with conditions that would have committed the JOURNAL to courses detrimental to the best interests of Spiritualism, as the would-be benefactors will eventually see; indeed as they already begin to realize.

The result of the steadily increasing demand of rational Spiritualists seconded and emphasized by reasonable requirements asked by a vast body of intelligent, interested inquirers, and voiced through the RELIGIO-PHILOSOPHICAL JOURNAL, has been to narrow the field of uncertainty, lessen the traffic in commercial Spiritualism, quicken the moral sense of the Movement and turn the course of Spiritualist work toward higher and safer grounds. The outlook for pure Spiritualism is most encouraging. The time is at hand when systematic, orderly and general constructive work is possible, beyond anything in the past. In this work I feel that the JOURNAL must take a leading part; and in order to do this promptly and effectively it needs increased resources and continuous co-operation.

During the past ten years, fully $150,000 has been spent by antagonists of the JOURNAL in attempting to ruin it and drive me from a work which I never sought, but which when thrust upon me I strove to do to the best of my ability. In spite of the powerful and vindictive opposition, born of ignorance, fraud and immorality; in spite of the harm which misrepresentation, whether innocently or maliciously made, has worked me and the JOURNAL among good people not in a position to mistrust or readily discover their error, in spite of all this, the JOURNAL has steadily held its way and to-day has a wider influence, a higher standard and is an abler paper than ever in the past. The cost of this long struggle to my wife and myself, cannot be measured by money. A very few know something of our trials, sacrifices, heartaches and never-ceasing strain; the history of these years can never be known in its fullness by any but ourselves; neither is it essential that it should. My only purpose in this paragraph is to show you, briefly, how the JOURNAL may be rated as a great success, a powerful educational and reformatory agent, with potent influence in the Spiritualist ranks and commanding the respectful attention of the secular press and the world at large, how it may be all this, with a splendid record behind it, a present healthful strength and a future full of glorious promise, and still need your assistance and co-operation in a work which is as much yours as mine.

The special work of the JOURNAL for the past few years is near completion, nearer than any one not intimately conversant with the esoteric workings of the Movement can believe. The time for building is come; constructive (not sectarian) work can soon be begun; and I honestly think the JOURNAL is the most promising and safest center from which to prosecute it.

With no general bureau of information, or for missionary purposes, supported by a special fund, the burden falls upon the Spiritualist press, and naturally the JOURNAL carries the most of it, for reasons above given. This work, while it does not show publicly, and is a severe tax, yet is of vital consequence to the cause of Spiritualism, indeed is second only to that of the JOURNAL itself and should be continued. With adequate financial resources, enabling it to take advantage of many avenues of profit now either closed or only partly developed, the JOURNAL could make these dependent activities self-supporting and even revenue producing auxiliaries. To accomplish this, as well as to improve the JOURNAL and widen the field of its influence and the general work carried on in its office, I have long felt that a

STOCK COMPANY

should be organized. As you already know I took out a license to organize such a company with a

$50,000 CAPITAL,

of which sum there has been subscribed to date $20,000. While I have said nothing about it for some months in the JOURNAL, the scheme has never been abandoned nor work on it allowed to stop. Since the first publication of the prospectus of the proposed corporation under the name of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, events have more and more clearly shown the necessity of such an enterprise. The time now seems propitious for pushing the effort to complete the stock subscription. The Thirty Thousand Dollars remaining to be taken *must be subscribed by May* 1st and this ought to be easily done. In another column will be found the Prospectus of the Company and I earnestly ask the friends of true Spiritualism to do their duty. That the stock will pay a fair dividend is reasonably certain. I make no alluring promises of extraordinary profit, only assuring subscribers that the concern will be prudently and vigorously conducted.

To the Hypercritical.

It is impossible to give in the short space usually allotted to an editorial that which will cover the entire ground in logical order of any given line of thought. As a general rule much has to be left to the culture of the reader, as self-evident truths can be asserted and their application and discrimination made only by the thoughtful. As an instance, we have in mind the criticisms, both in private letters and in public utterances through the JOURNAL, of the article which appeared in these columns a few weeks ago—a leader headed: "The Religion of Humanity and Church of the Spirit." In that article we laid down the general proposition for guidance that the fault of all the past had been the attempt to define God. We declared the attempt impracticable; that all attempts to define the *all* of the Supreme Being were impossible, for the simple reason that He is Infinite; and man is finite. We gave as proof of this the attempts of Budhism, Brahmanism and Gospel Christianity to define the undefinable. As we stated we believe to be true. But it is asserted in criticism that in presenting the "creed" we contradict ourself by defining God as the "Universal Father."

Those who have made the above criticism forget that in other articles we have also stated that all the crystallized definitions of God, wrought out in the experience of man—an experience which has been taken up into the religious consciousness of the race, are true but not the whole truth. Individuals can define God as much as they please and if time demonstrates their correctness they are to be accepted as among accumulated treasures. Only in this way can God reveal Himself to finite conception. Reject no truth which humanity, in its long experience through the ages, has made a part of its life. The point we insist on is that the door shall not be closed to the acquisition of more truth—more knowledge of the infinite.

Writing for Spiritualists, endeavoring to get a foothold for some sort of organization to inaugurate practical work for the good of man, we gave what all well rounded-out Spiritualists have thought on the subject, and the teachings of spirits for forty years: "That God is the Universal Father and man is the universal brother" as the gist of what is wanted; a clause of course to be added covering what no other religious body accepts into its creed—the demonstrated proof that through spirit manifestations, man is "assured of personal existence beyond the grave."

With this in mind the reader can see that our limitation—"definition," if one pleases, is perfectly legitimate and proper. We only assert one definition; we do not deny others. That would be to do the very thing we claim cannot be done. Have as many definitions as one pleases, but don't claim that any one or many definitions exhausts the entire realm of conceiving or thinking of God. Philosophy teaches that man arrives at knowledge of the Absolute by concepts; but that no concept exhausts His fullness. Hegel and other German thinkers tried this and failed. Theology of course can make no such claim. We repeat: Do not attempt to define in fullness the Absolute; that is impossible, but man can safely assert some postulate or postulates of His being—such at least as the finite mind most delights to contemplate and feel—that "God is the Universal Father." Here is our starting point for an organization which looks to the bringing together of all who believe in spirit.

La Salle Philosophy.

Mr. E. C. Hegeler, the La Salle philosopher is still expounding his thought. In a recent article he says: "In conclusion let me add that I deem it of the utmost importance to retain of (sic) the belief in the immortality of the soul or the mind, and to guide into the right channels, that thereof which is true. The true belief in the immortality of the soul is, I think, the highest of the ideas that jointly constitute the soul, and the strongest factor in its struggle for existence." Here the soul is constituted of ideas, the highest of which and "the strongest factor in its (the soul's) struggle for existence," is "belief in immortality." But in the next paragraph this philosopher says: "Mind or soul is not a mystical something, a bodiless essence, a spiritual hobgoblin; it is the form-structure of our brain, produced by our education in the widest sense in which that term is used.....The form-structure of the human brain, the soul of man, is the result of the work and struggle of the living world on earth for millions of years. To preserve this work of art of Nature's making and to develop it to a higher form in the rising generation, seems to me to constitute the main duty of our life." Here the soul of man is the form-structure of the human brain, but since this lasts but a few years, dissolving at death and returning to an inorganic condition like all other portions of the body, what sort of an immortality is that which has no more permanent basis than "the form-structure of the brain"? The improvement of the brain in the rising generation is of course desirable, yet a succession of generations, each made up of personalities that live only a few years and then lose all consciousness and identity would be the immortality of the race, if this succession could go on forever, but not the immortality of any one member of the race. However, science shows that this planet was once without any "form structure of the brain," and indicates that the time will come when the conditions will not admit of even the lowest forms of life. The extinction of the human race on this globe, which will probably come some time, will be the end of the soul as defined by Mr. H. The belief in the immortality of the soul that has no deeper or more durable basis than the "form-structure of the brain" has no foundation in science, nor in common sense.

The "Herald" Hits It.

The following editorial under the head of Lack of Organization," clipped from the Chicago daily *Herald* of the 21st ult., voices the way all people not suffering from abnormal individualism or churchophobia view the matter. In the world's great mirror—the daily press—Spiritualists may catch reflections which should cause them to ponder and then to act:

"The Spiritualists of this country—and probably in many other countries—are numerous and beyond all question include a very large element of intelligence, sincerity and profound faith in the truthfulness of their belief. While in their theory they may be all right, they are practically weak and lacking in good sense. They have nothing like cohesion; they have no organization; they have no methods for uniting their efforts.

"The result is that they are damaged by pretenders, sharpers, and confidence men and women. Now, the benefits of unity are seen in the denominational bodies; they are in a condition to supervise their membership. If there be a black sheep it is easily discovered; and the body can throw it out without difficulty. The Spiritualists have nothing in the shape of a creed of universal acceptance. Anybody can come before the public as a medium, and fraud can only be discovered by some spiritualistic detective, who, while vigilant and active, cannot cover the entire ground.

"Reputable Spiritualists ought to combine for their own protection, so as to separate the good from the bad, the sincere from the hypocrites, and preserve their faith from the incessant scandals cast on it by charlatans and pretended mediums."

What Books?

It is almost a daily occurrence for correspondents to ask us what books on Spiritualism we recommend them to read. This question cannot be intelligently answered until we know the age, education, previous and present religious beliefs of the enquirer, and many other particulars which are rarely given. As the JOURNAL is just now going into many new hands, we would greatly like to have those of our readers who have derived marked benefit from any book or books on Spiritualism to write short accounts for publication, giving the name of the work or works and telling in concise terms in what way they were helped. The other day an eminent preacher in an eastern city asked for a "small list of the best books on Spiritualism, covering the following points:

1. Evidences. 2. General teachings—religious, moral. 3. What is taught as to where spirits are supposed to live. 4. The occupations of spirits."

We repeat his request here with his divisions so as to suggest to correspondents how enquirers are apt to divide the subject of Spiritualism under different heads—some being especially interested in one department of the study and some in another.

The Carrie Sawyer Gang Indicted.

On Saturday last the Cook County Grand Jury returned indictments against Carrie M. Sawyer, Frank W. Burk, the "manager," of whom the JOURNAL has frequently spoken during the past few years, and the confederate, Kitty Rainger. Helen Sawyer, the daughter of Carrie, and George the son of Frank were not arraigned, as they were not caught in the act though both are far more deserving of punishment than Kitty Rainger, as they are the "stock spirits." There were forty-two indictments found, fourteen against each of the three criminals. This being a unique case, with no precedent, it was deemed best to cover every point with an indictment. The prospect is excellent for Burk and Sawyer to do the State some service in the penitentiary. The evidence against this gang was no more complete and not as full and picturesque as that which we presented to the grand jury against the Bangs Sisters. We failed to secure their indictment, but this through no flaw in the evidence. Though we failed, we learned a lesson. We learned how to avoid the obstacles which beset us in that case and to make success certain the next time. When the proper time comes we shall create a sensation by telling how we were defeated, but at present this cannot be done. The indicted parties were held in bail for $500 on each count making a total of $7,000 for each prisoner, but Judge Shepard modified this by ordering that the bail on each indictment remain at $500, but fixing the total for each prisoner at $1,500.

We gladly and gratefully acknowledge our indebtedness and that of all rational Spiritualists to the Chicago *Tribune* for its efficient aid in bringing the Sawyer-Burk combination to book. Without the vigorous and efficient assistance of the *Tribune* we could not have accomplished the difficult task of getting these people squarely before the criminal court. There are other minor spiritualistic fakirs in town to whom we are giving attention and who, now that we have got the queen bee and part of her company on the road to the penitentiary, will soon find themselves travelling in the same direction unless they go out of business or leave town. It will be impossible for them to carry on a living business, however cautious they may be, without detection and arrest, so perfect are our present arrangements.

Confession of a "Spirit."

On the eighth page will be found a statement which may be implicitly relied upon as true in all essential particulars. A trusted and tried correspondent of the JOURNAL assisted the *Herald* and vouches for the truthfulness and character of the girl—now a married woman—who makes the confession. The account as published is sensational enough but the real pith of it, the sickening performances of well-known Boston people with these spirits, the folly of E. A. Brackett and the old dotard John Wetherbee is not depicted with the lurid coloring necessary to make the picture equal the reality.

Let the people of Boston and other cities follow our example here and this diabolical traffic of personating spirits and robbing dupes will end in ninety days. An eastern correspondent thinks the laws of Illinois must be better adapted to dealing with this form of crime than are those of other States Such is not the case. The laws of Massachusets are ample for the exigency; but success lies in knowing how to handle the cases. We can instruct those interested how to secure the indictment of these criminals without fail. We are willing to allow the plea of ignorant innocence up to this time on the part of our contemporary, *The Banner of Light*, but if in the face of facts developed within the past two years that paper continues to defend and shield these robbers we shall recommend that it be indicted as *particeps criminis*. We say this in all seriousness. We have no question but that such an indictment could be secured and that the proprietors of that paper would be convicted on a fair trial. If this seems severe we point to the columns of that paper for our justification.

Mr. Frank's Sermon.

We give space in this issue of the JOURNAL to a very remarkable sermon. It is like vitreous etching—clear cut; each line standing out in bold relief. We commend its reading to all classes of our readers. It is incisive in thought, in the demolition of individualism, and is on lines largely worked by the JOURNAL. Its plea that intellectualism is a dissolvent and not unity is true in a sense and should be so. Fraternity is the bond of union and to this end the JOURNAL and its friends present a simple creed as broad as humanity—leaving the mind free to work out its own problems. As the end proposed by Mr. Frank is the same as that contemplated by the JOURNAL'S constituency, he is one of the builders of the coming church, "Modern Church," or "Church of the Spirit," which takes unto itself the one religion of humanity—the communion of the past with the present; the all of the divine spirit in all its manifestations in all ages.

Elizabeth Lowe Watson.

Tens of thousands of hearts will throb with pleasure to learn that Mrs. Watson contemplates an eastern trip. She has agreed to speak at Cassadaga Camp on the last two days of August, and now expects to leave San Francisco about the 15th of that month, coming east by the Northern Pacific road. She will be accompanied by her daughter, a young lady of brilliant intellect and great promise who has grown up from childhood in California and whom Mrs. Watson is desirous of having see her old friends in the east as well as to acquire the educational advantages of the trip. Mrs. Watson will remain east until November, visiting New York Boston, Philadelphia, Washington and other of the larger cities. As a representative of the higher phases of Spiritualism, Mrs. Watson has no superior on the rostrum of this or any other country. As a public speaker there are few women in the world who equal her. When, some two years ago, she addressed an audience at McVicker's Theater, which taxed the capacity of that large auditorium and was composed of the culture and brain of Chicago, she created a profound sensation by her grace, earnestness, smoothness of diction, eloquence and evidence of inspiration. On her homeward route we shall hope to hear her here again. Those desiring to make dates for lectures with Mrs. Watson should address her at once at Santa Clara, California.

"Dr. Frank C. Algerton" in Jail.

The festive youth and half-fool who has been gulling the dear wonder-mongerers in different parts of the country for several years, under the name of Frank C. Algerton, now lies in jail at Springfield, Mass., under a charge which will send him to the penitentiary if properly prosecuted. The fellow is a weak-brained rascal with the cunning and criminal propensities which frequently characterize such creatures; yet in Boston he was able to cut a wide swath and pose as "Dr. Algerton, the celebrated medium and lecturer." But then "Dr." R. C. Flower, "Dr." Rogers and other adventurers succeeded there even better than "Dr." Algerton—not to mention Mrs. Cowan, John Wetherbee, Albro and other fakirs and fake promoters. It now transpires that Algerton is a convenient alias by which a Nova Scotia youth born Mason and christened R. C., has been bleeding the innocent Yankees. In this he has of course received due aid and encouragement from the fraud-condoning concern known as the *Banner of Light*. It appears that his confederate in the conspiracy against Amaziah Mayo of Springfield one G. C. Mason, is his own brother. Mr Mayo is minus his $2 000, but it will be money well invested if only these Mason brothers get into the penitentiary. With the Sawyer-Burk crowd lying in jail in Chicago, Mason in the Springfield prison and the lines drawing closer every day around the rest of this diabolical crew, there is a prospect of that "peace" for which the *Banner of Light* has so long prayed and so long helped to delay by its confederacy with these fakirs.

When first privately informed of the crime "Algerton" had committed at Springfield, we published the fact and immediately urged prosecution. It is not too much to claim that but for our persistence in the matter and the support given by us to Mr. Budington in his laudable endeavor to have the affair ventilated and the criminal prosecuted, the case would not have come to a climax and "Algerton" would have gone on fleecing the public. Mr. Budington has made a fine beginning and we hope he has the "nerve" and will get the backing necessary to carry forward the good work. Every lover of good order and every reputable believer in spirit return in New England owes Mr. H. A. Budington, editor of *Alcyone*, Springfield, Mass. his good will and his support in the work so, well begun.

In this connection it should be remembered by the outside world that every successful exposé of Spiritualistic fakirs has been accomplished by Spiritualists or under their immediate direction and assistance. No class of people ever worked more persistently and heroically than Spiritualists are now working to free a cause of its imperfections and drawbacks. All the shame and consequent disgrace and bad blood can be laid at the door of a few score of tricksters and a few hundred dupes. Let there be an end to the reign of fraud and folly! Let such men as Henry J. Newton, Lawyer Benn, E. A. Brackett and others take their Eliza Ann Wellses, their Cowans, their Albros and their Algertons, and set up business for themselves if they must persist in their willful blindness. Don't let such men continue to longer disrupt the great Spiritualist movement. The *Banner of Light* can continue to vouch for such "mediums" and open its columns for their endorsement, vagaries, and—not the least—their paid advertisements. Thus, the frauds and fanatics will still have the same old "organ;" Spiritualism will emerge into a glorious peace and the dawn of constructive work will at once be ushered in.

Onset Ghouls.

A medium who spent last summer at Onset gives the JOURNAL brief particulars of the confidence games worked by "Dr." Rodgers, Mrs. Beste, Dr. Stansbury and others, and mentions that "Mrs. Ross has her cottage engaged for next summer; her confederates are well known on the street by name." Our correspondent concludes with these stinging words: "It is a plain every-day fact that money can buy Onset." It is painful to admit, but nevertheless true, that a visitor at any of the leading camps in any past year would have been justified in declaring that from appearances mediumistic tricksters and charlatans with no mediumship were in command, in fact, if not in name; and that the camp managers were their obedient tools, gathering the crowd with brass bands, dancing pavillions and wide advertising, to have it plucked by these ghouls. In only two instances so far as we can recall, and neither of these in the older and larger camps, have tricksters been denied the honors of the day. Once at Look Out Mountain "Dr." Merrill was declared a trickster by the managers and ordered to leave; and the Clinton (Iowa) camp managers last season declined to carry out their contract with Mrs. E. A. Wells, having themselves discovered what she was. There has been some improvement in this direction in all the camps, notably at Lake Pleasant; this is not due, however, to the several managements, but to the people, the Spiritualists who desire a camp to be what it advertises and not a huge huckster shop for vile men and viler women to peddle their uncanny wares and ply their confidence games.

Fakirs and Their Friends Should Protest.

The following "special" from Albany to the New York *World* one day last week indicates a step in the right direction:

To oblige ex-Surrogate, A. H. Dailey, Senator Birkett put in a bill to-day designed "to suppress deceit and fraud in alleged spirit manifestations." It provides that every person who for profit or gain, or in anticipation thereof, for the purpose of representing what is commonly known as a spirit materialization, shall personate the spirit of a deceased person or shall by means of any device, trick or contrivance present anything to represent the spirit of a deceased person, shall be guilty of a misdemeanor and, upon conviction, shall be subject to a fine of not less than $100 nor exceeding $300, or imprisonment not exceeding ninety days, or by both such fine and imprisonment, in the discretion of the court."

Judge Daily has done good service for Spiritualism in New York and if he gets this bill enacted into a law it will greatly facilitate the handling of the Wells-Keeler-Williams stripe of fakirs.

GENERAL ITEMS.

Mrs. Laura Carter, the justly celebrated medium of Cincinnati, is visiting friends in Chicago.

A report of the meeting of the Michigan State Association of Spiritualists is necessarily deferred till next week.

Correspondents ordering back numbers over four weeks old should bear in mind to remit at the rate of ten cents per copy.

Lyman C. Howe closed his engagement at the First Spiritual Temple, Boston, Sunday, February 23, and commenced his work in Cleveland for the five Sundays of March, last Sunday. He will answer calls for week evenings' work during the month of March, at points accessible from Cleveland. Address 130 Lake St., Cleveland, Ohio.

Mr. A. J. Graham of New York, the widely known publisher of standard phonographic works, accompanied by his son-in-law Mr. Sexton, arrived in Chicago last week and will remain a few days. Mr. Graham is an old-time Spiritualist of the right kind. His Spiritualism like his system of short-hand will bear investigation and use.

The Discovered Country, by Ernst von-Himmel. This work has lately come from the press and has met with much favor. The story is told in an interesting style and cannot but hold the attention of the reader from the beginning to the close. Price $1,00, postage 8 cents extra. For sale at this office.

Mr. Richard Hodgson, Secretary of American Branch of the English Psychical Society, will visit Chicago and other cities in the central part of the country the latter part of this month. Those interested in psychical research and desiring to stimulate local effort and to co-operate with Mr. Hodgson should immediately make inducements for a visit from him. He may be addressed at 5 Boylston Place, Boston, where he will be until the 10th. After that date address in care of RELIGIO-PHILOSOPHICAL JOURNAL, Chicago.

SPIRITS FOUND THE ORE.

Strange Story of How the Gogebic Mines were Located.

In the tremendous excitement which attended the development of the mines in the Gogebic range, one interesting and most singular story was overlooked. It has never been published that the mineral wealth in the Gogebic hills was located by the mystic power of clairvoyance. Millions of dollars have been made out of Gogebic mines, which are still producing tons on tons of ore every day, yet seven years ago the hills within which this wealth was hidden were worth only the value of the scrubby pines upon them.

Among the persons who profited by the discovery of ore were the brothers J. O. and E. A. Hayes and their mother, who is now Mrs. Chynoweth. They were worth a few thousand dollars when they bought Gogebic land, and now they are millionaires. They own the Germania and Ashland mines, believed to be the richest iron mines in the world.

When wealth came to the Hayeses they resolved to use it wisely and for the good of mankind. They built at Hurley a school for the miners, and men who at fifty years of age could not read or write now have something of an education.

Mrs. Chynoweth and her sons are believers in a singular sort of Christianity. They believe that the Bible precepts are to be lived up to to-day and that Christ's life should be taken as a pattern. They have no creed, no system of doctrine, and no name for their belief. They are not willing to be classed with Spiritualists, yet they believe in trances, second sight, and spirit messages. Those who attend the school at Hurley are instructed in this spiritual Christianity.

Two years ago the family purchased a large farm near San José in California, laid out a magnificent park, built a palatial residence, and founded a school for laborers similar to the one in Hurley. Many families in Wisconsin who had been converted to the Hayes belief moved to San José and built homes around the park. The colony attends services in the school building, and the members of the Hayes family preach the sermons and expound the Bible lessons.

Mrs. Chynoweth is the medium through whom the spirit power directs the affairs of the Hayeses and all their neighbors. When anything of importance is to be done Mrs. Chynoweth goes into a trance and speaks the will of the spirits.

E. A. Hayes, the elder brother, was at the Sherman House yesterday. He told the story of the discovery of iron in the Gogebic hills in these words:

"My brother and I had graduated from the Madison University in the class of '82 and had practiced law long enough to build up a fair business, when mother, or the power over us, advised us to make money. We moved to Ashland, which was then a small town with a small boom. At that time the existence of ore in the Gogebic Range was not thought of, and, in fact, few white men had been through the country. Ashland is forty miles away from the place where the iron was finally found.

"One day mother was in a trance and we were consulting her about our affairs. Suddenly her face brightened up and she pointed out of the window in the direction of the Gogebic hills.

"'Go there,' she commanded. 'There you will find wealth. Go to the hills miles and miles off there, and you will find wealth, mountains of wealth, within them. Dig down and you will strike it.'

"A short time after that we spoke to Capt. Moore, who had been a prospector. He went in the direction mother had pointed out until he reached the hills. When he returned to Ashland he had with him a lot of excellent ore that he had found near where the Colby mine now is. The news spread rapidly and many people started for the hills. A. L. Norrey staked out a claim where the Ashland mine now is, but later gave it up. Hart & Shores sunk a shaft some distance in the rock, but stopped just ten feet above the spot where a vein of ore 146 feet wide was afterwards found.

"We consulted mother, and in her trance the power which controlled her directed us to purchase the land which Hart & Shores and Norrey had given up as worthless. The spirit told us to get as much land there as we could. A company was formed, and my brother and I bought an eighth interest. Prospectors were sent out to explore the hills which the company purchased, and while they were gone the power told us to buy a larger share. We tried to buy another eighth but no one would sell. Mother went into a trance and through her the spirit spoke, 'Wait. In a day or two you will have the opportunity you want.' Sure enough, the next day Sam Oslander, who owned an eighth, came back from the hills disgusted. He said they were digging in a swamp and that there was no ore anywhere near the property. My brother asked him why he didn't sell out, and he replied that he would sell if he could get what he had paid for his share, $250. My brother bought it and paid $10 to bind the bargain.

"The next day the news came that ore had been discovered. The spirit told us to dig deeper in the shaft that had been neglected. We did so and uncovered the vein of ore which has not yet been exhausted.

"After that we trusted implicitly in what mother told us. In a trance she went out on the hill and located the Germania mine. We sunk the shafts where she told us to without any exploration whatever and struck the best vein in the mine. We have never known any of her prophecies to fail."—Chicago Tribune.

PROSPECTUS.

The Religio-Philosophical Publishing House.

Capital $50,000.—$20,000. *now Subscribed.*

Adequate capital is essential to the highest success of any undertaking. It is better that this capital be contributed by a considerable number rather than by one or a very few individuals, provided all are animated by a common purpose,

In these days of rapid improvements in machinery, means of communication, growth of liberalism, scientific research and steadily increasing demand for accuracy, excellence and completeness in all that entertains, accommodates, instructs or profits the public, necessity obliges that a newspaper like the RELIGIO-PHILOSOPHICAL JOURNAL, which aims to keep abreast of the times, should be thoroughly equipped, and backed by capital sufficient to command every resource of success and to work every desirable avenue that promises to prove a feeder.

In the exposition of the Phenomena and Philosophy of Spiritualism, of Spiritual Ethics, of Religion posited on science, an independent, intelligent, honest and judicially fair press is indispensable—by all odds the most powerful far-reaching and influential agent. Without a newspaper, the most eloquent and logical lecturer or writer would have but a comparatively limited field; with its aid he can reach into thousands of homes and wield a world-wide influence. What is true of the lecturer and writer, has equal force with all the various agencies for the betterment of the world.

The Spiritualist Movement has reached a stage where it imperatively requires an abler press, a higher standard of culture in its teachings, a more orderly, dignified, effective and business-like propagandism. A systematized method of investigating phenomena and recording results is gradually being evolved, and needs to be further developed. A well organized and endowed activity for the instruction, care and development of sensitives and mediums is almost indispensable to the development of psychical science. The keener the apprehension and broader the comprehension of causes, the better able are we to deal with the perplexing sociologic, economic, political, and ethical questions now vexing the world; and in no other direction is there such promise of progress in the study of cause as in the psychical field.

A first-class publishing house can be made the promoter of all the agencies necessary to carry forward such a work. With its newspaper, magazines, books, branches for psychical experiment, missionary bureau, etc., etc., it can satisfactorily and with profit accomplish what is impossible by such inadequate methods as now prevail, and as have hitherto marked the history of Modern Spiritualism.

To lay the foundation of what it is hoped will in time grow into a gigantic concern, a license has been secured from the Secretary of State of Illinois to organize the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE in Chicago, with a CAPITAL STOCK of FIFTY THOUSAND DOLLARS, in ONE THOUSAND SHARES of FIFTY DOLLARS each. The Commissioners have opened books for subscriptions. TWENTY THOUSAND DOLLARS have already been subscribed.

In this connection it may be well to call special attention to the desirability of having a stable, well managed and confidence-inspiring corporation to act as trustee for those who desire in the interest of Spiritualism to make donations during their life-time or to leave bequests. One of the important purposes of the Religio-Philosophical Publishing House is: To receive, hold, use and convey any and all property estates, real, personal or mixed, and all bonds, promissory notes, agreements, obligations, and choses in action generally that may be bestowed upon it by bequest, gift, or in trust, and use the same in accordance with the terms of the trust when imposed, or discretionary when the bequest or gift is unconditional.

The Commisioners solicit stock subscriptions from the JOURNAL'S readers. It is hoped that a considerable number will be found ready to take not less than twenty shares, or one thousand dollars each; and that a goodly number will subscribe for not less than ten shares each; while those who will be glad to subscribe for a single share, fifty dollars, will reach into the hundreds.

In the State of Illinois there is no liability on subscription to stock of a corporation, the amount of whose capital stock is fixed, (as is the case in the present instance) until the whole amount of stock is subscribed. See Temple *vs* Lemon, 112 Ill. 51. Therefore no one need fear being caught in a scheme which is only partially a success. Subscribers to stock will not be called upon to pay for it until the whole amount is subscribed. No one in any event assumes by subscribing any pecuniary responsibility beyond the amount of his stock. The entire remaining stock, Thirty Thousand Dollars, ought to be promptly taken. That the stock will pay a fair dividend within two years is as near an absolute certainty as any thing in the future.

Those desiring to subscribe will please promptly write to the Chairman of the Commissioners, John C. Bundy, Chicago, notifying him of the amount they will take.

Among those who have already subscribed for stock in amount from one to twenty shares are the following:

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The tortures of dyspepsia and sick headache, the sufferings of scrofula, the agonizing itch and pain of salt rheum, the disagreeable symptoms of catarrh, are removed by Hood's Sarsaparilla.

Capitalists and Small Investors read "War" Robertson's advertisement in this paper.

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An exchange in reviewing this work truly says: "This is a narrative of personal experiences after death, of a spirit that returns and gives it graphically, through the medium. It is just the thing for a neophyte to read, who desires to know something of the beyond, being one of the most common sense productions we have seen in Spiritual literature for many a day."

Another says: 'This is an exposition of Spiritual philosophy, from the pen of one who is thoroughly imbued with the new light of Spiritual science, and there is nothing in the work that can offend the most fastidious critic of the orthodox school.....Altogether it is well worth careful reading by all candid minds.

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Voices From the People.
AND
INFORMATION ON VARIOUS SUBJECTS

EVEN THIS SHALL PASS AWAY.

Once in Persia reigned a king,
Who upon his signet ring
Graved a maxim true and wise,
Which, if held before the eyes,
Gave him counsel at a glance
Fit for every change and chance.
Solemn words, and these are they:
"Even this shall pass away."

Trains of camels through the sand
Brought him gems from Samarcand;
Fleets of galleys through the seas
Brought him pearls to match with these,
But he counted not his gain
Treasures of the mine or main;
"What is wealth?" the King would say,
"Even this shall pass away."

In the revels of his court
At the zenith of the sport,
When the palms of all his guests
Burned with clapping at his jests,
He, amid his figs and wine,
Cried: "Oh, loving friends of mine!
Pleasure comes, but not to stay;
Even this shall pass away."

Fighting on a furious field,
Once a javelin pierced his shield.
Soldiers with a loud lament
Bore him bleeding to his tent;
Groaning from his tortured side,
"Pain is hard to bear," he cried,
"But with patience day by day—
Even this shall pass away."

Towering in the public square,
Twenty cubits in the air
Rose his statue carved in stone.
Then the King, disguised, unknown,
Stood before his sculptured name,
Musing meekly: "What is fame?
Fame is but a slow decay—
Even this shall pass away."

Struck with palsy, sere and old,
Waiting at the gates of gold,
Said he, with his dying breath:
"Life is done, but what is breath?"
Then in answer to the King
Fell a sunbeam on his ring,
Showing by a heavenly ray—
"Even this shall pass away."

OUR SPIRITUALIST CONTEMPORARIES.

Carrier Dove: Mrs. Fair and two daughters left New York for California February 11th in a special palace car decorated with flowers costing one thousand dollars. Same day, from same city, the dead cart took the bodies of a woman and two children to the potter's field, the mother having committed murder and suicide to escape starvation. No flowers in the coffin.

Golden Gate: Editors of Spiritualist journals have great opportunities to become familiar with all manner of crankiness and rubbish coming through partly developed mediums or unbalanced brains, and it stands them in hand, for the best good of the cause, that they hold themselves level. We have found that, as a rule, in proportion to the undeveloped condition of the medium, his lack of refinement, spirituality and good sense, will be found the number and magnitude of his alleged guides or controls. It would be interesting to know the number of mediums who claim Bacon and Socrates for their controls, or Washington, Lincoln and Jefferson for their spiritual body servants. These mediums are no doubt honest in this, but they are deceived by psychic influences, the nature of which they do not understand.

The Better Way in the same line, treating of ancient spirits says: "Learn how to properly commune with your familiar spirits before telling about the ancients and 'high' spirits. The latter in nine cases out of ten are mockers while the former, after long experience, generally prove to be the angels so much written about.... Vain or conceited mediums attract spirits who would like to palm themselves off as ancient or wise. We know of several, who live hundreds of miles apart; do not know of each others' existence as mortals or mediums, yet all claim most positively the same ancient (?) spirits as their especial guides and controls, and always present; and to crown this, their natural conditions or callings do not warrant any such attractions, controls or guides, while really great mediums on the rostrum make no such pretentions or claims, and bring forth more wisdom through little insignificant (?) Indian maidens or unpretentious relatives and friends of the near past."

Light of London: They tell us—the wise ones—that herein [a faculty of certainly producing a simple phenomenon at will] the magician differs from the medium. Well, let us have some magicians, then. "A rose by any other name would smell as sweet." Let us have some people who have learnt to control instead of being controlled; who can show people, who want to see these psychical gymnastics, what they crave for. For myself I am incurious. All this is an accident of my Spiritualism, as little of its essence as can be conceived. But it interests and attracts certain minds, and, when it is done, I should like it to be well done. Therefore, by all means let us cease from presenting to the incredulous public astounding marvels, which, if they be—as some are—true, are quite beyond credence by the unprepared mind, and let us insist that simple, unmistakable phenomena shall be presented in such a way that no fair mind can have a doubt as to the fact. And then let us leave the biased and unfair minds alone. It is a ploughing of the seashore to do what most Spiritualists have been trying to do for many years past. Their attention is eminently needed nearer home; whereas all their care is spent on rushing about on errands of proselytism, which they effect usually with a singular lack of discretion. Meantime, their own house wants putting in order, and they are disputing at the street corner.

Christ.

To the Editor of the Religio-Philosophical Journal.

Swedenborg probably never heard of Jacob Boehme, but it is most singular that this illiterate cobbler anticipated nearly all the profounder thought of the Swedish seer. Many New Church people suppose that their favorite has formulated all truth, and that he is a finality on all questions affecting the descent of the "Lord's New Church." We do not wish to offensively dissipate this illusion, but those who are familiar with the writings of the "Teutonic Theosopher" know that there is very little in Swedenborg's utterances which was not anticipated in the old Dutch shoemaker's works. For that matter there is very little in current theosophic literature which he has overlooked. But here are his words about Christ; the thought is identical with Swedenborg's:

"The inward ground of the word, out of which the four elements (fire, light, air and earth) are sprung, is the Heaven—viz: a spiritual world. In that inward power Christ ruleth, true God and man, through the outward world; for where Christ saith, Math. XXVIII, 18:20: 'All power is given to me in Heaven and on earth'; also, 'I am with you always till the end of the world'; also, 'He shall rule over all his enemies till all his enemies are laid under him as a footstool.' 1st Cor. XV, 25. This is to be understood of his inward kingdom, where, in the inward power, He ruleth over the outward, earthly world and also the hellish. For the outward world is sprung out of the inward spiritual world, viz: out of Light and Darkness; which fabric, before the office of Christ, stood in the eternal Creator's office, who from eternity hath wrought, or effected, Light and Darkness; viz: the spiritual world; which fabric is flown forth and become visible, and brought by God into a creation wherein Light and Darkness, viz: Good and Evil rule one with another: where is understood Hell and Pain in the flowing forth of the Eternal Darkness; and the Light of Nature, in the flowing forth of the Light; and in that where Evil and Good ruleth alike, is understood the Kingdom of Nature, with hot and cold and all other properties.

"This dominion hath God given to the office of Christ, that He being both true God and Man, should rule over all the propriety and self-willing of this kingdom, where Evil and Good rule one in another. As the Sun in the visible world ruleth over Evil and Good, and with its Light and power, and all, whatsoever itself is, is present everywhere, and penetrateth into every being, and yet in its image-like form doth not pluck away to itself with its efflux but wholly giveth itself into every creative being, and yet ever remaineth whole, and nothing of its being goeth away therewith. Thus, also, it is to be understood concerning Christ's person and office, which ruleth in the inward spiritual world visibly, and in the outward world invisibly, and thoroughly penetrateth into the faithful man's soul, spirit and heart. As the fire gloweth through the iron, and as the sun worketh through an herb, so that the herb becometh solar or filled with the virtue of the sun, and as it were so converted by the sun that it becometh wholly of the nature of the sun, so Christ ruleth in the resigned will in soul and body over all evil inclinations; over Satan's introduced lusts, and generateth the man to be a new heavenly creature and wholly floweth with itself into him, both as to divine and human power, so that the faithful man becometh a right branch and his vine, in which God and Man dwelleth—that is God-Man dwelleth in that New Birth." * *

Parkersburg, W. Va.

Conscience.

To the Editor of the Religio-Philosophical Journal.

There are many people who become intellectually convinced of the truth of Spiritualism by investigating its phenomena and studying its philosophy, yet hesitate about accepting its truth because, as they say, their conscience forbids them to lay aside the teachings of salvation by the blood of Christ. This arises from a mistaken idea that this inward protest is really conscience—the voice of the Deity implanted in every heart. Now we claim that this protest against surrendering old teachings has nothing whatever to do with any divine intuitions—that it is solely a matter of early education and just as likely to be wrong as early education is likely to be wrong in other matters. For instance, had the person under consideration been born in Turkey, the same internal protest would arise against giving up the teachings of, and belief in Mohamed as arises here against yielding up the teachings of the Christian theology and a belief in salvation through the atonement. The same would be true in the case of a disciple of Confucius or any other oriental faith.

We do not concede that under the usual definition of the term any such thing as conscience exists. If it did—if it were the voice of God, its teachings would be uniform in all ages and everywhere. This is not a fact as regards any of our so-called intuitions. The whole matter is a question of environment, of education. It is not conscience that tells me it is wrong to steal, to murder, to injure my neighbor, is it? Certainly not; else the same intuitions would be universal, when in fact we know that our ancestors not many ages ago, felt no such intuitions. To steal was a virtue among ancient Spartans—to kill on the slightest pretext a work of bravery not many years ago, among the most civilized people. The whole system of ethics and morals—the violation of which laws now causes us prickings of so-called conscience—is of modern growth and was unknown to our remote ancestors. Thus the claim that conscience is the voice of God is untenable because the same system tells us God is unchangeable, hence His voice expressed by conscience must be also unchangeable—should have been the same 1,000 years ago as now. The whole question resolves itself into one of education.

Who shall presume to declare absolutely what is right or wrong, *per se?* Things seem thus to us—and differently to others—simply on account of our education. We repeat: there can be no such absolute criterion as conscience—a voice of God. We must apply rather the test of our reason and judgment to all matters of morals and religion with due respect to established laws and usages. It is to our mind exceedingly puerile to allow any "conscientious scruples," arising from early education, to interfere with our accepting any plan of religion or philosophy which has been demonstrated as truth and is so conceded to be by our reason and intellect.

In the fields of science, new discoveries are being constantly made which overturn older theories and beliefs and we accept these new facts when proven and lay aside the old theories without regret. Why not then apply the same rule to our religious beliefs? When reason and science prove, when our own investigations satisfy us that the claims of Spiritualism are true, then lay aside in the same manner the results of early education, relegate to the past, with other systems, the vicarious atonement, the bloody sacrifice and all other pagan relics of dogmatic theology, and come boldly forth into the light and liberty of the philosophy of Spiritualism.

These thoughts were suggested by the remarks of a most intelligent lady a few weeks since. Said she: "I can but believe in Spiritualism; I have seen enough phenomena to satisfy; have read enough to convince my reason—but what shall I do with Jesus? My conscience rebels against rejecting the atonement; my reason rebels against accepting it. And is not conscience the voice of God"? I replied: "Your reason comes nearer to being that 'voice of God' you refer to, because reason is a divine faculty given you, or developed in you to enable you to decide such matters rightly, while what you think is conscience is merely the result of early education. If you had been educated in Constantinople, that same question of conscience would have arisen under similar circumstances, merely substituting Mohamed's name for Christ's." When following the dictates of reason we are, surely, more likely to be led by a divine faculty than when being blindly led by the influence of early education, mistaking such for the voice of God. JAS. DE BUCHANANNE, PH. D.

Mediumship—Home Circles.

To the Editor of the Religio-Philosophical Journal.

If there is any one place more sacred than another to the honest investigator of the facts, phenomena and philosophy of Spiritualism, it should be the séance room, where we meet to determine for ourselves the realities of this life and the possibilities of its continuity. During my investigation, covering more than a quarter of a century, I have always found that the real facts—facts that I could reckon upon as being safe in forming an opinion worthy of trust in spirit communion, came though the developments in séances under my own roof, with but my own little family of three, Mrs. C., daughter Mary and self composing the circle so far as spirits in the form were to be counted, and it is by reason of my own experiences in these home investigations of spiritual facts that for many years I have persistently urged with voice and pen the holding of home circles, having regular times for sittings, with every member in his or her seat. In such investigations and under such conditions, results worthy of the time bestowed have never failed me. Why do I urge this course?

1st. Because having perfect confidence in each member of the circle, you know beyond the possibility of a doubt that whatever takes place in the way of phenomena is genuine, and that you are not being deceived by any clever trickster—an experience that the writer passed through to his sorrow, years ago.

2nd. Because a large class of persons who to-day represent mediumship—not only in the one-dollar-a-chair séance but also in many cases upon the spiritual platform, before regular and legal organizations, advertising to develop mediumship with unprecedented chances for soul growth in a course of six lessons for as many dollars more or less, money refunded if satisfaction is not complete—are simply an unprincipled set, working the holy cause by simulation before the unwary for the almighty dollar, regardless of manhood, womanhood, truth or justice. It is hard to feel thus, but in my opinion it is a simple fact, the truth of which the Spiritualists of this country will awake to realize only when too late.

Does spirit intercourse exist to-day? As surely as it ever did. It only needs an open door through which to meet you. It is as free as the sunlight. It only asks a hearing and sometimes not even that. Many times we are compelled to listen. In my opinion if Spiritualism is ever compelled to withdraw its holy influence (as it did in the days of the Salem witchcraft, by the ignorant persecutions of church bigots,) the blame will lie at the door of its shouldbe friends who are cursing it by their abominable charlatanism which is meeting with a righteous indignation from all thinking people. Spiritualist societies to-day are putting a class of persons upon their platforms, advertising them as inspirational speakers and platform test mediums, simply to draw in a few extra dimes, depending upon visitors to make it a paying business, rather than to patronize first-class speakers who are well qualified to present the bottom facts of the ethics, philosophy and science of the noblest movement that ever blest the world, and then paying the bills like men, and showing the world that they mean business and that they are willing to pay for truth.

Just one word about boycott. I took lessons in that school more than thirty years ago, when to be a Spiritualist meant to be boycotted by home and dear friends, relatives and neighbors, church and society. If you got home from a day's labor with nothing more disagreeable than the hiss and finger of scorn, you might well consider yourself fortunate. To talk of a boycott to-day is a little thing for old-time Spiritualists, who have passed over the rough paths in the cause of Spiritualism for the past forty years, who have seen the very livery of heaven stolen by unprincipled persons to serve their selfish money-getting purposes. It is this very class of persons, having little if any regard for themselves or their fellow men, who bring distrust upon real mediumship. The honest, truth-loving mediums of to-day find but little work to do or encouragement in their mediumship, because the average investigator looks for the marvelous. The bigger the lie set up, the more there are to run after it and pay high prices for a look at it in the dark. You refer these same investigators to the impossibility of a God making this grand old earth out of three little bits of nothing, and they will with one accord say, amen! of course he could not; but they will swear that these marvel workers will manufacture anywhere from one to three tons of human beings at one evening's séance of two hours, have them all partially dressed, and all well fed on onions and beer, and as lively as conditions will allow. O, yes, this is all possible and more, under some unexplained and unknown law in the hands of their heavenly chemists.

An editor of one of the oldest Spiritualist papers on this continent told me that one of his angel guides, a little maiden, materialized and came to him in one of these marvel manufactories dressed O so beautifully! "Why," said he, "that beautiful dress, so bright with diamonds, would have cost more than a thousand dollars if purchased in this world." Dear, good soul, he did not even dream that twenty-five cents' worth of tinsel and tulle, would make a complete dress for that angel maiden, and this dear good man is not alone. If the like were all in one gathering they would make a good showing in numbers.

Again, the whole fraternity of traveling showmen, in commercial Spiritualism, is honeycombed with scenes of complete exposures that have not been cleared up to any reasonable satisfaction. I have a list with details and data that would require pages of the JOURNAL to give them room. Reader, is there one of the whole show-business company that has not been honestly and completely exposed in their nefarious work? I regard this class of human beings as no better than clever charlatans, and they should be given a wide birth by all true Spiritualists. What is mediumship? The Imperial Lexicon of the English language says: "Medium—plu. mediums: media not being generally, though sometimes, used. In philosophy, the space or substance through which a body moves or passes to any point." Mediumship, then, would naturally follow as being the power by which the body, thing, substance, word, thought or deed, is conveyed or passed through or from one point to another. In mediumship for spirit communion between the two worlds, it follows that it is the substance through which is conveyed the message of an inhabitant of the spirit-world making use of the mind and voice of the medium for the inhabitant of this world.

In my experience with mediumship I have considered this gift as a part of the medium just as much as any other part of the medium's general make-up—one of the actual primates of the whole being, something that cannot be bought or sold any more than any one of the other faculties of the person, its exercise only developing its availibility and usefulness; it does not sail under false colors; it is as true as the needle to the pole. Give it true and proper conditions and results never have failed in my experience. It is the electric light of the soul illuminating the bridge that spans the distance from earth to heaven, over which our loved ones pass, making happy the communion between the two worlds, and so intensely revivifying the sixth or soul sense of the medium that he or she is able to see, hear and talk with and for the denizens in spirit life. It is the fakirs who have abused this most holy gift—unprincipled souls who have little respect for themselves or humanity around them. In my opinion this is the class of persons who advertise and are advertised to give soul growth and develop one into a medium for a stipulated sum of money. It seems to me that this subject is worthy of the voice and pen of our best minds in the spiritual field, to the end that honest mediumship shall be better sustained and appreciated, while the false shall also be left (Judas-like) to go to its own place. W. W. CURRIER.

Haverhill, Mass.

Ventriloquism Little Understood.

To the Editor of the Religio-Philosophical Journal.

In this article I shall find it necessary to allude to myself as authority to a certain extent and I shall therefore beg leave to write anonymously. I would suggest, however, that the editor knows me, at least by reputation.

The object of this communication is to rend the veil of mystery which seems to shroud what is erroneously called ventriloquism. I have often been surprised to hear the remark from fairly well informed people that certain things in a séance might be accounted for easily by this art, but my astonishment reached its utmost limit when I read in a recent JOURNAL that the supposed spirit voice at the Dagg house might be accounted for on the supposition that the little girl is a ventriloquist.

Before discussing ventriloquism, which I shall do briefly, here permit me to say that although I am not a ventriloquist by profession and never have attempted in my life to earn a single cent by the art (and gift), yet for a quarter of a century I have used it as lung and vocal practice; that I have in private practised ventriloquism with some of the best ventriloquists in the United States, and know, positively, of what the art consists. In short, before proceeding, allow me to say that I can imitate, ventriloquially, any animal I ever heard; can plane, saw wood, hammer—in the voice, and, in short, can handle it fully. Having stated so much, let me say that I positively know that ventriloquism could not in any sense have formed a factor in the Dagg case. I will give my reasons: The voice of the ventriloquist is simply a modification of the natural voice, usually executed with little or no use of the teeth and lips; you may thus look the skillful ventriloquist squarely in the face while he is using this voice and you will seldom discover a change in his features or in the organs of speech. I state an extreme case when I have said this, and it requires the utmost skill of the artist to accomplish this much. Now what about "throwing the voice"? Simply that it is a wholly unwarranted expression. A second point to be remembered is that the voice is always confined to the throat of the speaker and is not so low down as the word itself indicates. The German word Bauchredner is equally illusory. The uninitiated get the impression that the voice is something entirely away and apart from the speaker. This is extremely erroneous. There was never a ventriloquial sound uttered which could have deceived the hearer had his ear been placed upon the thorax of the speaker. It will be understood from this that the voice is with the operator. Then, whence the delusion of the voice? Simply this, it is so modified as to appear farther away. The performer usually adds to this some means of directing your attention to a certain point claiming that the voice proceeds from that point; now as you cannot locate the voice anywhere, you naturally fall into this delusion. I have often in a small group of friends, called their attention to a man beneath the floor. I would then produce the sounds in the larynx—the farthest down any human being can by any possibility utter a sound—and all would hear the voice as intimated. Probably I would ask him to come up into the wall. The first thing to do in this case would be to let it be known in some manner that he is there, and then so modulate the voice that it would be natural for that point. If now we wish to place him upon the house top the tongue nearly closes the entrance to the pharanx and the voice is made in that chamber in a far-off high key. Since, then, the ventriloquial voice is always unnatural it will not have the sibilants, nor the mute sounds. No ventriloquist can look you in the face and say "beans," even though he might be a Bostonian. D can be uttered fairly well in this way. Let it be remembered that all such stories as that of the man unloading his load of hay because he heard a baby crying in it—or the merchant breaking his casks because of a man therein calling for help, are all of them purely fictitious.

My last proposition on the theory, then, is this: The ventriloquial voice is always in the direction of the speaker from the hearer, never in the opposite direction, and this because it is an illusory sound really confined to the speaker. Now, in the case of the little girl in the Dagg family, the voice seems, from Mr. Woodcock's report, to have been unconfined while Mary was in the same room. Had she been the best ventriloquist on earth she could not have kept up this illusion five minutes unless she could separate the audience from herself, and then in some way direct their attention to the place of the voice. Once put the audience on the qui-vive as to where the voice was and they would have found it quickly. Nor would they have agreed upon its locality until it had been traced to the speaker, for reasons already explained.

Last of all, this voice could not by any means be kept up more than three hours, nor could any little girl use a strong ventriloquial voice. Now, Mr. Editor, while on this subject, permit me to suggest that all talk about ventriloquial voices in the dark is delusive. You must see the operator to be deluded. True, it might be thought that the speaker was further away than one would think, but nothing more; nor is the voice ever smooth and clear. Now, as I am not proud of possessing this art, but rather ashamed of it, permit me to subscribe myself,

JOHN JONES.

Bellamy's Millennium.

To the Editor of the Religio Philosophical Journal.

For the last two generations innumerable reform movements have been started, attracted attention and supporters from the few or the many, varied as each promulgation seemed to meet the long felt want of the individual elements of humanity. Each movement, until lately, seemed to be inaugurated by some special need or want of individuals, and has flourished or died, in accordance with what might be an application of the Darwinian law; viz.: "The survival of the fittest," or in this case it might be more clear to state, each movement gained strength and life; as it was found to have, as an inherent principle, the greatest good to the greatest numbers.

All however, have fallen short of a comprehensive whole; there appeared to be something lacking, and the lack of the element required has isolated each movement into a single pathway of reform, and therefore holds men in varying attitudes toward each other which are to a greater or less extent antagonistic. Being so, each reform organization, as a unit, naturally becomes the competitor of every other unit that bids for the attention and support of mankind as a whole.

It is this spirit of competition, this atmosphere of eternal grind that surrounds every human being of to-day, that enters so largely in the elements of reform movements, and which has caused all such movements to fall far short of a possible ideal, making an aching void which has had to be filled with another, and still another idea, with new combinations of individuals.

So this has gone on until men of the most advanced intellects and of the most intense desires of good to their fellow-men have fallen by the wayside despairing, because they could not bring themselves to do, what they found other so-called leaders of reform doing, that is, to enter into an exhaustive competition for recognition of their personal desires for opportunity to teach others what they had learned and truly felt they knew.

Throughout the best elements of mankind this has somehow been felt to be a crying wrong, a cloud that dimmed the bright star of evolutional progress, a something undefined but felt most terribly by the sensitive souls in whom are born new ideas.

That an intense want creates a needed supply might almost be formulated as an axiom. In this case the want has been supplied by Edward Bellamy when he illustrates the possible results of emulation as compared with the burden all men groan under in this age of competition.

In the substitution of the one word for the other, and the spirit that accompanies the word as a meaning, he has sounded the keynote of the future which marks a new departure in reforms under which all, who have any legitimate excuse for existence, can combine or rather coalesce.

The very thought that it might be possible to live among one's fellow-men in an atmosphere of emulation, is to many as the thought of emancipation was to the slaves of thirty years ago. With that idea present in the minds of men, one can live and hope that each and all of mankind may find their place and work—be helped to do so in the fullest spirit of freedom, and consequently each human being may be of the greatest good to himself, (which is his birthright) and to his fellow-men. Under the spirit of emulation, what is of good to the individual is of good to the community; the good of communities must be the good of the state; what is of good to the state in the highest sense must be of real good to the nation. Nations comprise the peoples of the earth; and under this teaching every human being can cultivate the good within him, actively use it, and be rewarded with the feeling that he has done, is doing, for the whole of mankind in the broadest appreciable sense as far as his natural capability and individual resources will allow.

Each human being has a place and work to do—a something that is a part of a birthright, but which, alas! is so often crushed out, thrust aside and trampled under foot in the terrible competitive rush of the many. Surely this is wrong. Men are not born to be beasts and act like ravening wolves; but that such is the spirit now permeating mankind is in a measure true.

Oh! yes, I know, we are better than our ancestors in much of this, but the spirit that pervaded their day and generation was relative to their civilization, and so it is to-day. The strong-willed man of ancient days, built his stronghold, gathered his adherents and made war upon his neighbor similarly situated. In that competitive war men lost their lives. In the competitive war of to-day many lose more than life; they lose their honor, their self-respect, their good name, and go down into a sea of infamy, all because under a spirit of competition they have in some way—generally in the most narrow minded, selfish way, too—tried to excel their fellow-men. To give expression to those desires to excel, is to give expression to the part in mankind that is divine. But we know by observation that this divine attribute of mankind has been and is, perverted into the grasp of avarice in one, the attainment of individual power in another, the expression of vanity in some, and the feeding of sensual appetites in more. All of this, too, at the expense of their fellow-men and often under some popular cloak, by the hypocrite and liar, which is a fallen state indeed from the old feudal baron, whose standing was made by his good right arm and frank fearlessness.

Out of this melee of liars, hypocrites, and thieves, who are to-day posing as the examples of great men for future generations to look up to—posing as patriots, as statesmen, as financiers, as philanthropists and patrons of all that is good, when their only end and aim is self-aggrandizement. Out of all this comes one man who holds up a banner upon which is emblazoned but one word, and the great mass of humanity responds with a heartfelt "Thank God for that thought—Emulation." JUAN DE AMIGOS.

Spiritualism in Oregon.

To the Editor of the Religio-Philosophical Journal

We find out on this coast the same element to contend with that you have in the eastern cities. The question of how to meet that class is what worries us. Enclosed we submit to you a copy of the resolutions adopted by the First Spiritualist Society of this city at its last regular meeting:

Resolved, 1st, That the great object and aim of this Society is to advance the cause of Spiritualism.

2nd, That every effort be made in all our public meetings to prove by argument and through reliable mediums the fact that we can communicate with those who have passed to the higher life.

3rd, That we do not allow speakers on our platform who, under the guise of free speech, seek to introduce their free love and other objectionable doctrines.

4th, That we will not allow any person to address our public meetings who seeks to antagonize the churches or cast slurs upon the Bible of the Christians or of any nation.

We hope to see the day when those who believe in a future state or existence and those who can get communications from the higher spheres of life may be free from the sharks of society who are constantly preying upon the unwary and seeking to bring the cause into bad repute.

There is only one way out of it: Let each state call a convention, send delegates to a general convention and there adopt certain rules and laws to govern the new church—a government without laws or any rules cannot stand long—and there select leaders who are worthy men and women who will work to build up the cause.

This society advocates a free platform upon the subject of Spiritualism. This life is too short to try to investigate every new argument that is advanced. If there is a future state of existence we want to know it and how we can communicate with it.

Mrs. Flora A. Brown, the medium who visited Chicago last fall, is again with us. She strikes the key note to draw the people out to our meetings. It has caused the people to get out their dust-covered Bibles and see if she is telling the truth, that the people of this earth have always been in communication with the higher spheres of existence. I have heard several say: "I never thought such things were mentioned in the Bible." Others say: "I never took any interest in Bible readings until since I heard her interpretations of it." Others say: "That is the first time I ever heard both sides of the question presented." Many Spiritualists are yet in great ignorance—blind leaders of the blind.

By Order of the Board, J. S. ORDWAY, Pres.,
E. BROWN, Sec'y.

Montreal Spiritualists.

To the Editor of the Religio-Philosophical Journal.

Good and appreciative audiences continue their attendance to hear the trance lectures of our medium. On Feb. 2nd, a spirit purporting to be Jeremy Bentham gave through W. Walrond's medium, ship a review of the life of Thomas Paine. The control described a brilliant assemblage of spirits gathered around the platform, fraternizing and enjoying each other's friendship, and that they had been drawn there by a body of sympathetic friends who were celebrating the anniversary of Paine in a room not far distant from our temple. The control described the room and its decorations. It turns out that the members of the Freethought Club, were at that very hour, honoring his memory and had their room decorated with their champion's motto, "The world is my religion and to do good is my religion still." On Sunday the 9th, a spirit claiming to be D. D. Home controlled and gave a fine address on clairvoyance and clairaudience, and recalled the experiences of his mediumship when on earth, which proved entertaining and instructive. Our address this week consisted in showing the difference between the teachings of Spiritualism and those of orthodoxy. Tests are given from time to time in a way that is clear and convincing.

We intend increasing our library and tract table for the further dissemination of spiritual truths.

C. TURNBULL,
Cor. Sec., R. P. Society.

Notes and Extracts on Miscellaneous Subjects.

There are 2,750 languages.

Watches were first made in 1476.

A barrel of rice weighs 600 pounds.

The average human life is 31 years.

A barrel of flour weighs 196 pounds.

A barrel of pork weighs 200 pounds.

The first steel pen was made in 1830.

A hurricane moves 80 miles per hour.

The value of a ton of silver is $37,704.84.

The first lucifer match was made in 1829.

The first iron steamship was built in 1830.

Modern needles first came into use in 1545.

Coaches were first built in England in 1569.

The first horse railroad was built in 1826-27.

Telegraph wires have to be renewed every five or seven years.

One million dollars of gold coin weighs 3,685 pounds avoirdupois.

One million dollars of silver coin weighs 58,920.9 pounds avoirdupois.

Until 1776 cotton-spinning was performed by hand spinning wheels.

Albert Durer gave the world a prophecy of future wood-engraving in 1527.

Glass windows were first introduced into England in the eighth century.

The first complete sewing machine was patented by Elias Howe in 1846.

Measure 290 feet on each side and you will have a square acre within an inch.

Prince Albert Victor wears the highest collar ever known to be worn by man. It is 3½ inches high in its narrowest part.

Do not expect your horse to be equally good at every thing. The horse, like the man, must be adapted to his work.

Near the close of a journey let the horse walk. If covered with sweat rub off with a rag, to prevent too sudden cooling.

Keep a horse's bedding dry and clean underneath as well as on top. Standing in hot fermenting manure causes thrush.

The contract for the organ for Talmage's new tabernacle in Brooklyn has been awarded to the firm that built the old one. It will have 5,078 pipes and 119 stops, and it is said it will be the largest ever built.

The last season of the pearl fishing at Ceylon was exceptionally successful. In twenty-two days fifty divers brought 11,000,000 oysters to the surface. The divers made about $32,000, and the government $100,000.

The telegraph message costing $2.37 a word was recently sent from Portland to Hong Kong, and an answer received in twelve hours. It was first sent to New York, thence to London, across the continent to Yokohama.

The trial of a colored deacon who was arrested at Wichita, Kan., for stealing coal, was advanced on the justice's docket at his request in order that he might fill an engagement to preach on the day originally set for hearing.

The late John F. Smith, the great Philadelphia typefounder gave to various charities more than $100,000 a year during the closing years of his long and useful life. "Everything I have to give away," he said, "I shall give away before I die."

The name "porcelain" was given to chinaware from a supposed resemblance of its surface to that of the univalve shell called porcellana. The shell was so named from the shape of its outer surface, which was thought to resemble the back of a pig (porcella).

The richest man in Russia, Count Scheremtjew, is about to produce Puschkin's play, "Boris Godunow," in his own house, and has spent 30,000 roubles on scenery and costumes. The performers will be noble amateurs, and the royal opera will supply the music and choruses.

The electric light is making its way in London, the wires being laid under ground, and the streets all over the city will soon be illuminated by it. Its interior use, however, there is a growing distrust, the numerous accidents in this country having directed attention to its dangers.

The old saying that a man who minds his own business will make money is not true. Charles Cochrane, a Canadian, has remained on his farm for fourteen straight years without leaving it and has not spoken to a stranger in all that time, and yet he is poorer than when he began.

Swimming baths are becoming popular additions to English schools. The school board contends that it is quite as important for a boy to learn to swim as for a girl to learn the art of cookery, and claims that the swimming bath adds to the comfort of the scholars and assists in the work of education.

A Pacific coast paper has this item: "A school teacher at Kootenay, B. C., recently saw a personal in an eastern paper soliciting correspondence, etc. He took a flyer and received in return a check for $250 to come to Minneapolis and get a bride. The day of the marriage he will also get a bank book covering a deposit of $10,000 subject to his order."

At Wloolawek, in Poland, a man named Pawilkowiski has just died at the age of one hundred and fifteen. He fought through Kosciusko's wars and through Napoleon I.'s Russian campaign. He was working in the fields up to last year. His father is said to have lived to the age of one hundred and twenty-six and one of his brothers died at one hundred and sixteen. He leaves three sisters aged one hundred and two, ninety-nine and ninety-three respectively.

For the Religio-Philosophical Journal.

OUR MOTHER.

Mrs. Hannah J. Woodward of Wilmington, Vermont, passed to the higher life, Feb. 11th, 1890.

HELEN FIELD COMSTOCK.

"He bears our best-loved things away
And then we call them 'dead.'"

So soon! so soon! I could not know
When last I saw her here on earth,
Scarce three short months would intervene
Before would come the higher birth.

"So tired! so tired! I'll rest," she said,
As fainter grew the weary breath;
So quietly life's spark withdrew,
One could not realize 'twas death.

It came so like its twin-soul, sleep,
She queried not if death was nigh;
Who meet life's duties faithfully,
Fear not the summons from on high.

No superstition held in thrall
A mind where strength and clearness wrought;
Her intellect no hampers brooked,
No barriers to earnest thought.

Though gentle, kind and womanly,
Yet self-reliant to the core;
Life's hardest lesson early learned,
Alone she plied the broken oar.

Scarce furrowed is the marble brow,
Tho' seventy-two as years are told;
For hearts so cheerful, hopeful, bright,
May weary grow, but never old.

I see again, as in her prime,
A wise and tender motherhood,
Whose thoughtful care, and guiding hand,
Sought only for her children's good.

I hear again the soothing tones,
That quieted our childish fears;
And feel the reassuring kiss,
That cured our hurts, and dried our tears.

A rounded life of usefulness,
Of crosses borne, and duties done;
Love thrice has called to well-earned rest,
Earth's griefs are o'er, joy's haven won.

Rochelle, Ill.

Born of Envy.

Chicago Daily News: If Henry M. Stanley reads all the mean things that are being written about him he must feel like returning to the wilds of Africa. The savages of the dark continent are less unkind to him than some of his civilized critics. He is accused of being cruel and unjust in his treatment of the natives; of going about and rescuing people who do not want to be rescued; of making a disgraceful treaty with Tippoo Tib, who has the reputation of being the worst as well as the ablest of the African despots; and, finally, it is intimated that he may be financially interested in the slave trade himself. These charges are manifestly born of envy, and they will do the explorer no lasting harm. The attacks upon him after his discovery of Livingstone were even more virulent than those now directed against him, but he outlived them all, and he will doubtless triumph over his detractors now. At the same time he must realize more fully than ever before that success has its bitterness as well as its glory.

The human body is the nearest approach to perfection except Dr. Bull's Cough Syrup.

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The Best Newspapers.

Geo. P. Rowell & Co., proprietors of the American Newspaper Advertising Bureau, No. 10 Spruce St., New York, have issued a pamphlet containing a choice selection of newspapers for an advertiser to use, who prefers to confine his advertising investments to such as are likely to pay him best.

This catalogue names all the greatest and all the best newspapers, and aims to name the best paper in every county seat having a population of so much as three thousand, and every other town, village or city having so much as five thousand population, provided a paper is printed which issues as many as a thousand copies a week.

Out of the seventeen thousand papers named in the large Directory, only about two thousand are selected; of these only seventy-six are issued in the State of Illinois—although there are 1228 papers in this State. Among those selected it is, perhaps not necessary to add, the RELIGIO-PHILOSOPHICAL JOURNAL is given the prominence to which its merits entitle it.

The Cassell Publishing Company announce three editions of the "Journal of Marie Bashkirtseff." The one they first issued at two dollars has been reduced to one dollar and a half; there is another in plainer binding at one dollar, and a third in paper at fifty cents. These editions are printed from the same plates, and the two former have the portrait and illustrations as in the original two dollar edition, while the latter has the portrait only. Nothing has been "suppressed" in this translation of Mlle. Bashkirtseff's Journal. Mrs. Serrano simply left out such parts as were uninteresting or trivial. Her condensation has been made with great care and a keen appreciation of the reader's wants. One of the very reasons why the sale of the American edition of this Journal has so far exceeded that in the original French, is the very fact of judicious editing on the part of the translator.

Master of His Fate, by J. Maclaren Cobban; A March in the Ranks, by Jessie Fothergill; The Bondman, by Hall Caine: F. F. Lovell & Co., New York. Three new novels of Lovell's international Series, will be found interesting reading—at the low price of 30 cents each.

Protection or free trade? One of the ablest arguments yet offered is Giles B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper 25 cents.

Heaven Revised is a narrative of personal experiences after the change called death, by Mrs. E. B. Duffey. The story is told in a most interesting and delightful manner and will please all who peruse it. Now is the time to order. Price 25 cents.

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The Jews are said to be rapidly increasing in numbers, wealth and influence in New York. Four new synagogues were recently opened within the space of ten days, and the city now has forty-seven of these places of worship, which is a larger number than can be found in any other city in the world. The Hebrew population has doubled in ten years. Some trades they almost entirely control.

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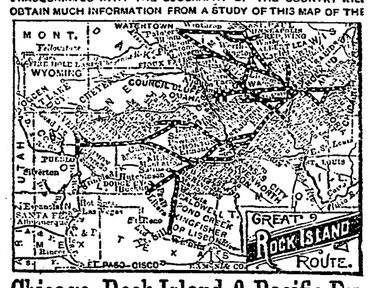
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A "NOBLE, PHILOSOPHICAL AND INSTRUCTIVE WORK."

Mrs. Emma Hardinge Britten in the *Two Worlds* makes brief editorial reference to "The Light of Egypt." Here is what she says:

We deeply regret that other matters of pressing moment have, of late, occupied our columns to the exclusion of those notices of books, pamphlets, and tracts, which we have received in great numbers, and which we hope yet to call attention to. This apology relates especially to the noble, philosophic, and instructive work, published by George Redway, of London, entitled "The Light of Egypt." We had hoped to have found space to give abundant quotations from this admirable treatise, one which supplies not only fine suggestive views of planetary cosmogony, but also furnishes a good corrective, founded on the basis of science, fact and reason, to the groundless assertions of theosophy, some of which appear in quotation in this number's Leader. Ere we close this merely preliminary notice that we have been favored with a copy of "The Light of Egypt," we could call its author's attention to the fact that a certain American editor of a Theosophical Magazine, entitled *The Path*, after venting on this fine work all the abuse, scorn and display of ignorance and in silence that his malice could dictate, ends by adding that this book is "by Mrs. Emma Hardinge Britten." We trust it needless on our part to assure the gifted author of "The Light of Egypt" that this rude and uncalled for piece of mendacity could only have been designed by the writer to add injury to insult, and compel the editor of this journal to express her regrets that she has not the smallest claim to stand in a position implying ability far beyond her capacity to attain to.

It is hoped that this public disclaimer will be sufficient to atone for the intended injury to the esteemed author of "The Light of Egypt," and explain to him the animus with which his comments on the fantastic theories of the day are received by a prominent theosophical journalist.

"LIGHT ON THE WAY" ON "THE LIGHT OF EGYPT."

In the August issue of his bright little paper, *Light on the Way*, Dr. Geo. A. Fuller, medium and lecturer, refers to "The Light of Egypt" in the following terms:

"We feel as though we must give this remarkable book a brief notice in this number of *Light on the Way*, and in future numbers a more extended notice will appear. We shall not attempt a criticism of the learned author, for in so doing we would simply show our ignorance. The work is absorbingly interesting and throws much needed light upon subjects of vital importance. It is not written like many theosophical works, for the purpose of exciting curiosity in the ignorant, but instead appeals to the highest in man and certainly is uplifting and exalting throughout. Instead of a review we intend to allow the book to speak for itself and will now present a few selections.....In our next we will follow "The Light of Egypt" still further. In the meantime we would advise all our readers to get this work at once, as it would prove a source of constant delight and instruction."

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(Continued from First Page.)

inspiration to their withered hearts and despairing souls.

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CONFESSION OF A "SPIRIT."

A Boston Girl Who Played "Spirit" at Materializing Seances, Tells How the Fraud is Practised.

Mrs. Amanda M. Cowan was exposed on April 25, 1888, while giving a materializing séance in Boston and the paraphernalia captured. August 8, 1888, the Boston *Herald* published an exposé with diagrams, revealing the ingenious trap-doors by which Mrs. Cowan's confederate "spirits" made their entrances and exits. The Cowan family had removed and the examination of the house was made under the supervision of the city inspector of buildings and the owner of the property. In its issue of Feb. 24, 1890, the *Herald* gives an abridged and severely condensed account of the confession of one of the Cowan spirits which the JOURNAL republishes, as follows:

"In telling her story to the reporter the 'spirit' imposed one condition—viz: that her full name should, for family reasons, be suppressed. 'The beautiful spirit,' who now devotes her time and talents to affairs and occupations entirely material, thus describes her connection with the colossal humbug advertised as materialization: 'I was induced to enter this business, having heard about it from a lady friend who had shown me much kindness, and who also knew how dependent I was upon my own exertions for a living. Through this lady Mr. and Mrs. Cowan came to the house where I was living; and after some conversation about the business, and how easily one could become an expert after being initiated into its mysteries, they went away remarking that they thought I would be just the person they wanted. I called on them several times for instruction and rehearsals previous to being introduced into the cabinet as a 'spirit.' The salary they offered was in excess of what I could possibly earn in my chosen occupation and I was induced to take up the business. The position I was to occupy was at that time filled by Mrs. Florence K. Rich, who was a performer of such ability in this line as to make her services in great demand in other cabinets, her salary being double that of others in the same business."

"Under what circumstances did you make your debut as a spirit?" queried the reporter.

"It was at an afternoon séance. Mrs. Rich, in the garb of a spirit, led me from the cabinet as another visitor from the unseen world. I had been instructed with great care as to the role I should enact. I advanced to where Dr. Whitney and his wife were sitting, and represented myself as their dead daughter. After I [illegible] the stock part of the cabinet, and taught [illegible] how to [illegible] by counting the number [illegible] from the cabinet and thus finding [illegible] person spoken by the medium. On each trip I would [illegible] word to say. In a very short time I learned the names of all [illegible] visitors and also knew whom [illegible] to see from the spirit [illegible].

"[illegible] of precautions, something about [illegible] which the Cowans [illegible] their entire business."

"I learned from them that they commenced business in the fall of 1886 or 1887 (I have forgotten which) at No. 612 Tremont street. In the parlance of the cabinet Mrs. Cowan was, after a few lessons, developed by George T. Albro, at his establishment at No. 55 Rutland street, where she served in his cabinet as a spirit for a short time. Two kinds of cabinets were used. One was square in shape, with curtains at the back, reaching to the floor and tightly drawn underneath and buttoned. After the cabinet was examined by those in the circle who wished to see that all was fair, the lights were lowered and the curtains unbuttoned and raised for the entrance of the 'spirits.' Immediately in the rear of the cabinet used by the Cowans was a door leading into a room which the 'spirits' used as their headquarters. This door had been locked with a great show of sincerity and the key handed to some one in the circle for safe keeping. The Cowans, however, had constructed a clever device by means of which, with a small stick inserted in the casing, the bolt of the lock could be thrown back by the 'spirits' who could noiselessly enter the cabinet amid the singing of the circle and the noise of the cabinet organ. Each white-robed 'spirit' was shrouded in black cambric while passing from the room into the cabinet, thus rendering them invisible in the dim light of the séance room. It was about this time that Mr. Cowan made the discovery of a new and admirable location for his cabinet in a bay window on the street front. To all appearances this cabinet was fraud-proof, and so successful were the séances that visitors and believers were attracted in great numbers. Mr. Cowan's discovery was accidental. While removing the floor in the bay window in order to construct a trap door by which the 'spirits' might enter from the cellar, he found a space of considerable dimensions so peculiarly arranged as to have no visible connection with the cellar, rendering it absolutely safe from discovery. The male 'spirits' were personated by Cowan's brother Andrew (called Andy for short), while Mrs. Cowan and I played the role of female 'spirits,' each having our signals for entrances and exits. Business went on prosperously."

"Will you not give a few illustrations of cabinet manifestations with which you were connected?"

"Well, I remember two spirits who used to come to Mr. E. A. Brackett, of Winchester. Mr. Brackett is the author of a book on the subject of materialization, entitled, 'If Not Spiritual Beings, What Are They?' and has always been looked upon as a high authority on the subject. Mr. John Wetherbee also had the freedom of all the circles. Mr. Brackett was very demonstrative in the séance room and inclined to over do his part in announcing the remarkable tests which he experienced. I personated his niece, Bertha, whom he desired to see on every occasion. I came to him 'strong and lively' (in cabinet language), always calling him 'uncle' and grasping him by the hand and leading him up to the cabinet for whisperings with the 'spirits.' Mr. Brackett would express great delight at seeing me, and would earnestly ask if I had 'been near him all the time since the last appearance.' In order to furnish convincing proof for some of the skeptics, I would materialize for Mr. Brackett at the back of his chair, or in some remote part of the room. In order to do this it was necessary for me to creep behind the black curtain that hung around the wall, counting the chairs by feeling as I crept along until I came to the one occupied by Mr. Brackett. I would then jump up and greet him, 'How do you do, uncle?' and take him by the hand. 'Andy' always personated Mr. Brackett's dead brother George, and we were often greatly amused by his enthusiastic descriptions of our séances in the *Banner of Light*. Mr. Wetherbee was also very enthusiastic in his descriptions of our manifestations, especially those at 219A Tremont street. Mr. John Low of Chelsea was another frequent visitor. He was very hard to please. He required many spirits, and was not satisfied unless he saw them all in the same evening. His favorites, outside his own family circle, were the spirits of Phœbe and Alice Cary, whom he would lead to the centre of the room, and introduce to the circle. The famous sisters were always personated by Mrs. Cowan and myself. After awhile Mr. Cowan, desiring more privacy, decided to remove into apartments which should be occupied by his own family exclusively. He located at 219A Tremont street, where he constructed another cabinet introducing the 'spirits' through a trap door in the corner, leading under the partition into the next room. The hinges of the trap were placed on the under side so as to escape detection while feeling over the carpet with which the floor was covered. Access was had to the spirit room through a hole chiselled out of the brick partition wall between the two floors. It was very easy for us to creep in and out of the cabinet on our hands and knees."

"Can you explain the sudden appearances of the two white forms at the cabinet opening?"

"Oh, yes; that is very simple. When Mrs. Cowan, in her role as medium, would enter the cabinet from the séance room, after having been introduced to the circle, she was already attired in her spirit robe over which she wore a dark dress so constructed as to drop off almost instantly. At the same moment I crawled rapidly through the hole from the private room, and thus two materialized spirits were suddenly revealed, to the great astonishment of the circle."

"What prominent people do you remember as among your visitors at this latter place?"

"There was Mr. T. P. Beals of Portland, who first visited us in company with Mrs. Rich. From her we obtained, on the 'test exchange plan,' points and information by which we were enabled to satisfy him that his wife and sister actually appeared. Mrs. Cowan personated the sister, and I the wife. I can tell you a funny little story about Mr. Beals. It seems that one night, when he was attending a séance at Mrs. Rich's the spirit 'Dew Drop,' her control, suggested to Mr. Beals that he give 'Medie' his wife's diamond ring, which he was then wearing on his little finger. To this robbery I, 'the spirit wife,' strenuously objected, when he consulted me about it a few evenings later, and Mr. Beals may thank me for the preservation of his ring. A Mr. Russell of Cambridgeport was very anxious to see his 'three darlings,' as he designated his two deceased wives and his intended third. There were only two of us women in the cast. 'Faithy,' 'Lopey' and 'Lovey.' Mrs. Cowan and I alternated in producing these spirits in appropriate disguises. Mr. Brewer was so infatuated that he arranged for private séances for once a week, paying at the rate of $10 for each sitting. Mr. Brewer was very fond of playing the organ at these séances while we 'spirits' joined in the singing. We also furnished him with numerous messages of love and comfort from the Spirit-world. About this time Mr. Brewer had private séances with Mrs. Rich at her rooms at No. 175 Tremont street, where the same 'spirits' appeared to him, as he declared. At any rate, they were satisfactory, Mrs. Rich being well acquainted with his wants. At one of Mrs. Rich's sittings Mr. Brewer requested to see Mr. Ayer's popular Back Bay Temple 'Queen' in her illuminated robes. This robe was manufactured especially for this occasion by Mr. Charles H. Bridge, an expert in spirit paraphernalia, and was similar to that in which the ex medium, Mrs. Hatch, was wont to masquerade. I think the hardest time I ever had was in the role of Little Elsie, a spirit child, supposed to be only 3 years old. My make-up consisted of a short frock, and a veil wound closely around my face, concealing the greater portion of it, and making it appear diminutive. I had cultivated quite a baby vocabulary, and had studied up cute little baby speeches. I never failed to keep the circle in good humor. I always did this baby act crouching down on my knees at the cabinet opening, and at that distance was said to be a great success. By all odds the most absurd thing was the ovation to Mrs. Cowan, tendered by about 30 believers, who presented her with a purse of $65, for, as the spokesman expressed it, 'her efforts to eliminate from the séance room every suggestion of fraud, and the opportunities she has afforded us for interviews with our angel friends.'

"Were you present when the *Herald* reporter and a party of friends broke up the Cowan séance and exposed Mrs. Cowan and her confederates?"

"Yes, that was an exciting night. The room was full, and everything was going along smoothly until Mrs. Cowan was seized by some one in the circle while personating a spirit. A voice cried out, 'Now!' and lights suddenly flashed through the room. We tried to escape, and during the excitement that followed succeeded in creeping through the trap-door into the spirit room, while Cowan stood guard. In the confusion I was seized by some one, and only escaped by slipping out of my spirit robe, which the raiders kept as one of their trophies. After this raid the use of this trap-door was abandoned."

"Were you spirits not in constant fear of exposure?"

"Yes, we were always under a great mental strain, and I scarcely ever concluded a séance without a severe headache. There was no danger from the believers, so complete was their confidence in whatever we did, no matter how absurd or apparently impossible."

"To what extent are 'test exchanges' carried on?"

"All materializing mediums are in league together, and information is exchanged on application. It is very rarely that a visitor is accorded a sitting on the occasion of a first visit. He is pretty thoroughly 'pumped,' however, and the medium is thus enabled to communicate with others in the same line of business and to ascertain such facts in reference to his family and friends as can be used in producing successful tests. When in the séance room 'tips' are given to us by the manager, who takes a sharp view of the sitters, whom he has placed about the circle to suit his own convenience. He then communicates to us the names of the spirits it is safe to present, and the location of each believer in the circle; and, lest memory be treacherous, a record of these 'points' is kept in the spirit room for frequent reference, together with the messages to be delivered to the faithful."

"What is the usual weekly salary of a 'spirit.'"

"The spirit, when inexperienced, usually receives $1 for each séance. Mrs. Rich was paid $3 a séance, and this is the highest price I ever knew to be paid for a single séance. I should say that $1.50 is a pretty fair price for playing spirit."

There are Degrees in Humbuggery.

The St. Paul *Globe* says that the medium Mrs. Sawyer, whose swindling operations were the other day detected and exposed by the *Tribune* was carrying on "an innocent sort of humbuggery":

It is an unpleasant commentary on the intelligence of the age that people will flock to ghost shows and pay out their good money for the simple pleasure they derive from being deceived into the belief that they are enjoying association with visitors from the spirit land. But we fail to see the criminality of the act or wherein morality suffers more than it does in a thousand other forms of which no notice is taken.....

If in the dimness of the séance they can embrace some speckled-faced, crooked-nosed old hag in the belief that they are holding sweet communion with a mother, a wife, or a sister long since departed to the spirit world there is no particular harm in the delusion. There is comfort and solace in it for the victim of the humbug.

The truth of this cannot be admitted. This medium was a humbug, but her humbuggery differs radically from that of the exhibiter of a sea serpent, or a mermaid, or of the fortune teller who lets a man know the name of a winning horse or the number of a winning lottery ticket. The medium professes to bring back from the land beyond the grave the semblance of the loved and lost. She appeals to feelings which are not to be controlled by reason or experience, and with which it is therefore the more dangerous to trifle.

The ordinary humbug preys only on a man's purse and does him but little harm, but the medium plays havoc with his feelings as well as his purse. Being in his eyes an intermediary between the dead and the living, and one who can open for him the portals of the other world, all that he possesses is put at her absolute disposal, and her rapacity generally leaves him little but a disordered mind. When man thinks he is dealing with things outside of this world his reason is often paralyzed and he is the prey to the grossest forms of imposture, as witness those people who were told by an impostor the other day that the Savior was in great distress, and who contributed from their scanty means to make him comfortable.

There are [illegible] which, while they [illegible] law does not drive in its [illegible] one who [illegible] and he who has gone [illegible] of [illegible] by playing with some of [illegible] swindlers and confidence [illegible], and it punishes [illegible] per se by and [illegible] rules. It seems that one of these offenders is no guilty [illegible] than the other and therefore [illegible] more of its time and space to his exposure and punishment.—*Chicago Tribune*, Feb. 16.

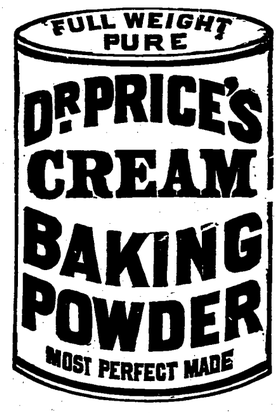
A True Incident.

The little one was sleeping with white lids half drawn over the blue eyes—those eyes so beautiful—that had opened to us a year of mornings, and had closed with smiles and dimples with a year of twilights. Now it was nearing midnight. Sweet darling! how the cruel fever was sucking out her life! Yet while there was life, was there not hope? The old doctor had said this, with a trembling voice, but then he loved the child. He had always called it his little one. We sat watching with hearts that ached, oh, so unceasingly! Day after day we had watched and wept and prayed. If God would only spare our darling—our one ewe lamb. The light stood in a corner of the room, on a little round table. It was very dim, but its rays fell on the marble-like face that grew dearer with every hour. Suddenly the blue eyes opened. No pen could describe the celestial light that almost blazed in their depths. And then came in sweet, low, thrilling notes from those baby lips, the old, old song, sung in cot and palace, by the queen and the beggar alike, "Home, Sweet Home."

Very faint, but perfectly distinct, floated each tone until the close. My husband was sobbing. I was in such awe and transport that I could neither move nor weep. It seemed to me that the room was full of angels.

Then came the end, without a struggle. A divine smile flitted over the lips, the eyes for a moment liquid and bright looked up in glad surprise, the little right hand fluttered in the air, as if it sought the clasp of another hand. Baby was gone. ALICE ROBBINS.

[We are assured by the writer, whom we regard as wholly trustworthy, that the above incident is true in every particular.—ED. JOURNAL.]



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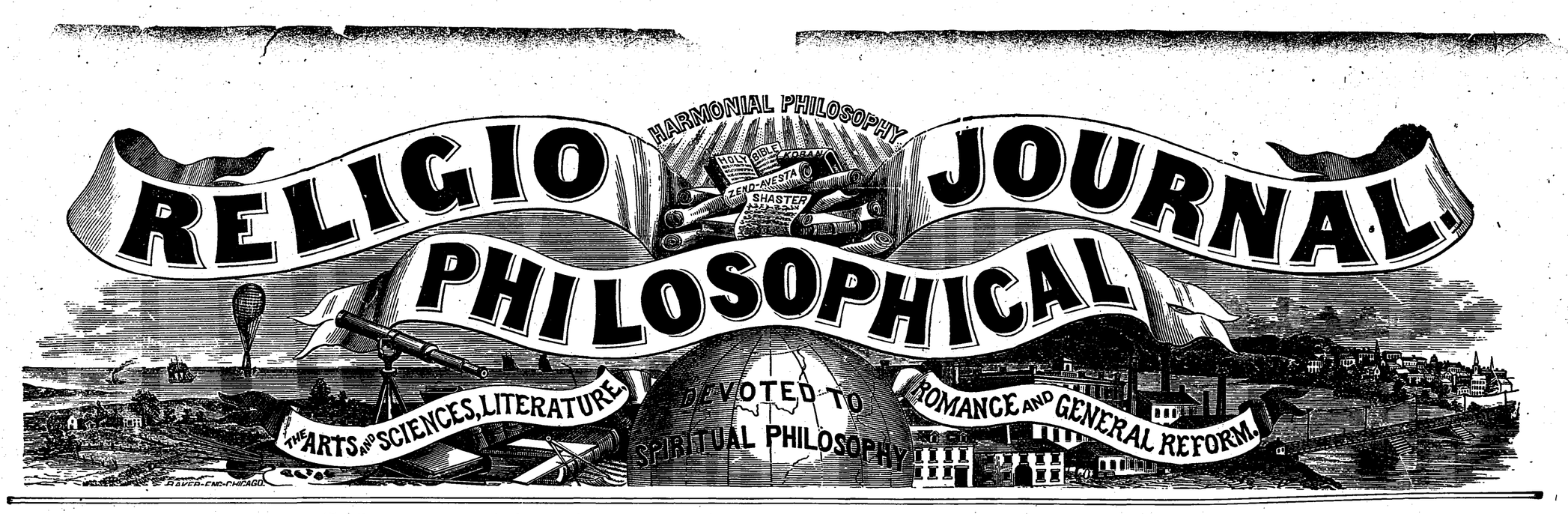
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BIBLE CRITICISMS.

Being Extracts from the Biography of Leonard B. Field.

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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones: movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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ELIZABETH LOWE WATSON

Chats Familiarly with the Journal's Readers --Gives Experiences, Advice, Criticism and Words of Cheer and Comfort.

Once more, with the point of my pen, I push aside the curtain and look outwardly towards my soul's kindred, yearning to reciprocate, in some measure, their gentle ministrations, coming through private correspondence and the press in silent impartations of quickening thought, hopeful prophecies and glimpses of individual heroism. The world seems to be growing smaller day by day, and humanity more and more like one great family. One may creep into the remotest corner and yet thrills of consanguinity will find him out. There is a universal awakening, like that of a summer sunrise or the stirring pulses of the happy springtime, which overspreads the whole earth, scintillates in the air, and sweeps from the lowest hells of sensuous power to the grandest uplands of pure mentality.

For two months I have been literally "rained in." "A very unusual winter," says the oldest inhabitant—rain and wind for weeks in succession, with brief lulls for the purpose of a fresh start, until every one cried "enough"! But now that the storm is over, we realize that the only thing that was lacking to make our State a paradise was water, so everybody smiles and appreciates the sunshine as never before. A season of cloud and bitter wind, of landslides and snow-blockades furnishes an excellent opportunity to make our own and our fellow-sufferers' acquaintance. Then, if ever, the wealth or poverty of our inherent resources are made apparent. A good time for people contemplating marriage to be sheltered under the same roof—for if a man is a selfish bore, or a woman a scold, eight weeks of continuous association under such conditions would reveal the fact and possibly prevent more disastrous storms later on. This reminds me of the world-stirring discussions, so prominent at present, on

MARRIAGE AND DIVORCE.

This subject is second in importance to none that are now agitating the public mind, involving, as it surely does, the welfare and happiness of mankind. It is a hopeful sign that woman is considered worthy of a hearing on this, the most momentous question of her life. Leading thinkers of the day, men and women, liberal and conservative, are pouring what light they can upon the difficult problem. The absurdity of adhering to ancient authority was never more strikingly manifest, in my opinion, than in this same discussion. Even the "Grand Old Man," in the *North American Review* for December, drops anchor in the fallacy of biblical infallibility and goes down into the hold of the ship to make his reckonings instead of heading for the clear waters of philosophical reasoning and reading the stars of scientific research. The articles from the pen of Mary A. Livermore and Senator A. N. Dolph treat the subject in both its political and ethical aspects, in a very able manner. With a high moral education for both man and woman a more thorough acquaintance on the part of contracting parties; a serious consideration; of the sacred responsibilities of parenthood; marriage based upon love, the tap-root of which is respect; the intensification of friendship; marriage that is both a business partnership and a spiritual sacrament; a mutual surrendering of selfish individualism; a cheerful and tender co operation for equal enjoyment and earnest striving for perfection of character; an exaltation of the sex-nature into the realm of its divine prerogatives, give us marriage grounded on these fundamental necessities of the civilized man and woman, and divorces would become an impossibility.

In December I visited Los Angeles under an engagement to give three lectures in the lecturec ourse of the Illinois Association, (not Spiritualists). Though in the "City of the Angels" I found the mud knee deep, the streets nearly impassable for pedestrians, and rain, rain, rain. The less said the better about the management of the lecture course. The people of Los Angeles know what it is and that is enough. However, I had some bright bits of experience there. I went one day in company with a silvery-haired saint, to call upon

MAUD LORD DRAKE

at her lovely country place. The mistress of the pretty two-story cottage nestling in a setting of well-laden orange trees, was not at home, but the neat little house-maid gave us a pleasant welcome, treated us to delicious apples and new cider, whereon hangs a tale. A very common illusion of the eastern mind is the idea that the life of a Californian orchardist is similar to Adam's before the fall—the main difference being that God planted Eden, whereas we do that part for ourselves, the extra labor being offset by the fact that we avoid planting trees that are of more harm than good, and thenceforward our principal pastime is supposed to consist in rolling up our bank-account—and the contemplation of climate. But if these deluded people could have heard the little maid's recital of tribulations; the depredations of rats, gophers, scale-bugs and sneak-thieves, they would have been convinced that a Californian rancher's life is not an Edenic dream! Among other things Mr. Drake's cider-barrel had been drained on the sly, and being somewhat disheartened, he had not taken the trouble to re-fill it. The evening previous to our call he had casually remarked that he wished he had a glass of fresh cider. The younger Maud made no signs but was up at the break of day, working away at the cider-press; so her adopted father had a sparkling draught before breakfast, and we shared his delight a little later. Mrs. Drake supplemented the maid's story of farm-life in her most graphic style, the same day, when she returned our call, capping the climax with a description of "The world-renowned Maud E., down in the dirt on all fours, trapping gophers"! Her many friends all over the country will be glad to know that the free, out-door life, though not particularly to her taste, has resulted in a restoration to health and the resumption, to some extent, of her valuable mediumistic labors. She gave me a most remarkable test of psychometric power in the absolutely accurate reading of a letter by simply holding it in its closed envelope. She is believed in and beloved by her neighbors—has lectured in their Methodist church, and appears to be leading a very useful and happy life.

The JOURNAL comes each week freighted with choicest matter—the last always seeming the best. Its rich and sparkling editorials, thoughtful essays, angelic inspirations and spicy personals keep one forever in touch with both worlds. The candid and noble words of A. N. Alcott are full of wisdom, and in L. C. Howe's last article there are passages which ought to be written in sunbeams on the home walls of every Spiritualist in the land. We cannot be too broad in our sympathies; the brotherhood of man, the common good of all humanity, are before all creeds; the loftiest expression of religious sentiment, the grandest statesmanship, are simply a recognition of these principles. On this ground the Spiritualist can unite with Catholic, Calvanist and Unitarian, in labors of love, in a search after truth, and an effort toward a harmonious adjustment of individual claims for the general good. But it is impossible for the living streams of spiritual truth which are pouring divine refreshment into tens of thousands of souls, as Spiritualism, to be caught, measured and held stagnant in any sectarian confession of faith. All the truths contained in every creed extant are grafts from the primordial tree which is today called Spiritualism. Every progressive step the church has taken has been but the

OUT-PUT OF PSYCHICAL FORCES

inhering in human nature, more or less acted upon by ex-carnate intelligences. Spiritualists cannot step back into church-trammels—it would be like going into a coal-pit to get fresh air—but they can divest themselves of dogmatic assumptions, overcome selfish egoism, lay less stress upon externals and non-essentials, and co-operate with all classes of religionists in a spirit of fraternity to promote the comfort and welfare of manhood.

I have been much interested in Mrs. Lillie's papers on "Divine Secrets" and heartily endorse the main positions taken. Let the follies of the hangers-on to Spiritualism be exposed. Let us carefully study the laws of mediumship and discern as clearly as possible, the study of mediums. And now I have a mind to tell a bad story on myself, for the benefit of my brother and sister "sensitives." During my long seclusion, although daily conscious of the comforting presence of spirit friends, my comparative dependence upon them for a free expression of intellectual power became somewhat obscured, and when I thought of addressing an audience on an unfamiliar theme my courage weakened, and I prayed to them for an outline of my discourse; and after a good deal of travail I secured a few brilliant sentences with which I braced myself for "The Future America." As before mentioned, the conditions at Los Angeles were unfavorable, a damp atmosphere, damp hall and damper president, but I sternly pulled myself together and opened out upon my memorized "first part," and after a five minutes' introductory—floundered horribly! Not one of the two or three hundred souls present on that occasion will ever know how like a drowning man catching at straws, I felt. I mentally gasped "Help Lord! or I'll perish!" and the help came. I ended amid loud applause, "The Future of America" was saved, and I had learned my lesson! The moment I reached the room I dropped on my knees in a prayer of thanksgiving and said to my inspirers—"Never will I interpose my will between you and your work again!" The two succeeding lectures, poured a contrite spirit, warm with my own heart-experience, accentuated by enfranchised intelligences, will forever remain a pleasant memory. And now do not infer from the above that I depreciate independent individual attainment, nor that entire submission to spirits is necessary to intellectual performance. The ways of truth, of righteousness, of power are open alike to all of God's children, here and now, as well as in the eternities. Effort is essential to progress. Mediums need not necessarily be machines, but the purest spiritual insight is attainable only through child-like trust and humility. The habits of brain-action are masterful; to some the pen is necessary to thought; to others it is an insurmountable obstacle. To speak from memory requires a positive attitude of the mind and excludes inspiration. Mediums may enrich their souls with beautiful sentiments and figures of speech; gather truth and goodness, knowledge and power from everywhere, and still when exercising their gift place themselves in

RAPPORT WITH SPIRITUAL INTELLIGENCES

and thus give forth more than the mere sound of words. For, after all, it is the pulsing life of our speech, the quick warm throb of divine power that uplift, comfort, bless and make one address to differ from another in potency. It is a tremendous test of our faith in spirit help to face an audience with the mind a perfect blank, but for myself that is the only condition that insures success. Mediums cannot know too much, nor enjoy too much real culture, but no drill in externals, familiarity with standard authorities, nor adherence to fixed rules can take the place of genuine spiritual influx. The Christs, the discoverers, the reformers, the leaders in all great forward movements differ essentially from the majority of mankind only in one respect—they stand with souls receptive, open toward God, nature, the everlasting verities; and regardless of set forms, utter and live what seemeth to them truth and goodness, crying in the teeth of established customs, "Verily, verily, I say unto you!" One may be well educated according to the world's definition of the term, and yet be mentally blind and dwarfish. Why should one who is starving search wearily among the dry husks of old authorities for grains of comfort, when mighty fields of living corn wave invitingly on every hand? Only a few hours ago I saw a dear little Christian woman sobbing, in dire distress over a dead mother's fate. "Everything about death," said she, "is so dreadful. Mother died full of the Christian fath, but the Bible is so confusing; God's anger is so terrible, the way is so straight and narrow, and Jesus says in one place, 'On that day I will know you not!'" What stumbling blocks have bigots heaped in the way of the upward striving soul! What bitterness have they added to our cup of common sorrow! O, when shall we see the thorough establishment of the Church of the Spirit into whose comforting communion may come the millions of souls now astray and starving upon the juiceless deserts of effete theology? Jesus said, "If I go I will send the comforter." His life is but one chapter in the still just begun history of man's spiritual development. The book of divine revelations is being enlarged leaf by leaf; every man may add a line if he will listen to the living God whose vibrating voices are on every breeze, in every cry of want, in every song of love, in every sigh for liberty. The whole world needs comforting, from the babe just born to the man and woman tottering in the twilight of old age. When does one go amiss of grief? And yet, even in the sense-world there are lines of loveliness everywhere—creations dazzlingly beautiful in the microscopical realm into which the unaided eye of the would-be autocrat, man, might never penetrate. So in the world of humanity there are on all sides finger-prints of divine grace, unfailing sources of beauty and blessings. Who has not seen the dimpled face of a child glorifying most dingy surroundings? Is there not martyrdom, such as stamps the soul divine, in the self-denying lives of many mothers? If some power could only make us to see the jewels oft hid in our common clay! If the near things, the duties done, the opportunities immanent, could only stand revealed in the light divine! The comforter, methinks, is here, if we will but heed Him.

HE IS THE ETERNAL BEAUTIFIER!

Behold His image in nature's mirror. Let the eye of the mind diseased rest a little while upon the fact of the universality of beauty. There is nothing that renders the soul so desperate as a sense of its own unloveliness. The old theological dogmas are madding because of their tendency in this direction. The religion of the spirit is a revelation of beauty; of eternal fitness; of full compensation. There is a reason for all things; and virtue, the integrity of being, is the purpose and ultimate end of all experience. The whole enginery of the universe is in the employ of the everlasting Good.

ELIZABETH LOWE WATSON.

"Sunny Brae," Santa Clara, Cal.

For the Religio-Philosophical Journal.

The "Fool's Paradise," and its Various Creations.

PROF. J. R. BUCHANAN.

This is not an empty phrase. The *Fool's Paradise* is a very extensive territory, occupying many regions which reach out into the illimitable. The grandest of these is the boundless territory, toward which several hundred thousand are now looking intently forward—the mysterious Nirvana of Oriental Theology. It is too far up, and too far away and dim for mortal perception to determine whether it is a state of conscious or unconscious existence. To Americans who aspire in this direction Madame Blavatsky has offered an intermediate territory—*Devachan*—an exalted region, far away on the ascending slopes that lead to eternal oblivion. Here they may enjoy prolonged existence in a state of dreamy idiocy, slightly analogous to that of the mesmeric subject under the control of a beartless operator.

There is another paradise, toward which many thousands are now looking who are recognized as Second Adventists. They believe in the sudden coming of the millennium by the magnificent descent of Jesus Christ from the skies with an army of attending angels. Now and then they get ready with long robes and pious prayers for a sudden departure to their paradise. The latest performance of this kind occurred in Alabama, near Birmingham. There the sect of Shermanites convened in their churches early on the morning of the 16th of February and spent the forenoon in weeping and praying. The women had hysterics and fainting fits, from which they were recovered with difficulty. In the afternoon, nothing having happened, the excitement began to cool; but they kept up their devotions till sunset, when they disappeared, though the preacher remained at the church still praying, and announced his intention of remaining there all night.

Still more sudden is the magical advent of the paradise of the enthusiastic followers of Mrs. Eddy. It comes as sudden as thought. Accepting Madame Eddy as their prophet, they know at once that they are in heaven; that there is no disease, sin, or suffering—no matter, no nothing, or no anything, whichever way you please to express it, nothing but God and glory, and, with the most enthusiastic, a certainty that they will never die. Nevertheless they continue to watch their material interests, look out for material money, try and cure the diseases of material bodies, and quarrel with their material enemies as vigorously as the most hardened sinners. The Queen Bee of this movement, however, has lately been laid upon the shelf, and the mind healers of the United States have had too much common sense to follow this superannuated fraud. Still the eccentric delusion flourishes among the optimistic, that there is no matter, no sin, no suffering—for God is good and there is nothing but God.

Another magnificent paradise has been developed among the optimists by the writings of Edward Bellamy. According to Mr. Bellamy the world is travelling toward the "Demnition Bow Wows" as fast as possible, but it is the easiest thing to wheel to the right about and travel toward the Bellamy paradise. Nothing is necessary but to adopt the military organization of European despots with Bellamy improvements, and apply it to production instead of destruction. All will be lovely when the central government at Washington tells every man what to do and assigns him short hours of pleasant labor. This simple but complete arrangement is to render everybody happy and rich, with greater luxuries than the wealthy enjoy at present. The production of wealth, according to Mr. Bellamy's prediction, will be so marvelously increased, that we need work only half as hard as we do at present. Men and women will be splendidly educated until they are twenty-five years old; then after twenty-five years of pleasant labor, they will be dismissed for the rest of their lives to all the easy luxury and "*otium cum dignitate*" that mortals can enjoy, so that of seventy years of happy existence, twenty will be given to labor and fifty to luxury and enjoyment. What a paradise is this! At present mankind generally have to work as long as they are able, and out of that labor the majority of them do not procure the enjoyments of an entirely comfortable existence.

How the new paradise is to change the old order of things is not apparent. Our soil will not be more productive nor our machinery more effective, nor our laboring hours as long; but there must be some magic in it, for Mr Bellamy assures us that the transformation from comparative barbarism to a solid paradise requires but very little time, and it is wicked indeed to doubt the speedy arrival of the Bellamy paradise, as soon as we substitute the methods of army for the methods of industry which have been developed by centuries of toil and invention. Mr. Bellamy does not confine himself to the single idea of military organization, for he is quite an ingenious inventor, and he almost makes us dizzy with the variety and complexity of ingenious arrangements which he proposes, the result of which no mortal can foresee, for they have never been tried. They are beautiful and perfect in theory, and if all men were disinterested philosophers and saints, if they were not ready for war or private battle upon small pretexts; if the land were not full of drunkards and criminals, illiterates and tramps, our disinterested saints might be drilled beautifully as Mr. Bellamy proposes; for the government could give its attention entirely to productive industry. But in fact so delightful a people as Mr. Bellamy presupposes would manage everything so beautifully without any help from government, that government would become almost useless, and instead of having everything done by government, its functions would become so diminished that we should be much nearer to philosophic anarchism than to socialism. Mr. Bellamy leaps over all difficulties by believing that his ingenious arrangements will remove all temptation and lift humanity suddenly to a higher plane. This was the dream of Robert Owen, sixty-five years ago, which vanished suddenly at New Harmony.

The *New York Sun*, confounding Bellamyism with Nationalism, says: "Nationalism is another name for Socialism. It is a scheme of government devised unintentionally, as we understand, by Mr. Edward Bellamy of Boston. Everything is to belong to the nation; the nation cares for everybody. Until a person is twenty one he studies and plays; at twenty-one he enters a preparatory course of training to continue until he is twenty-five; during these five years he does what he likes to do best, and from twenty-five to forty-five he does that or he does not do it. As the nation is bound to keep him, he need not work if he doesn't care to. At forty-five he stops working, if he has been a worker. It is a lovely idea—cows that give only cream; calves that are all sweet-breads; nothing but saddle-rock oysters, real ones too; but like the sailor's paradise, where the rivers are rum and the mountains sugar, it is not real, it is not practical or practicable. Read "Looking Backward" if you want to; you will be interested undoubtedly, then think it over, and you will find from the name of the book on the first page to the last page written, that everything is awry."

The *Sun* is very much mistaken. Mr. Bellamy's novel, which it burlesques, is very much admired by credulous optimists, but it is not the creed of Nationalism. The Nationalistic movement is an attempt to recognize the brotherhood of humanity and introduce something of that noble principle into our scheme of government by doing with the power of the state or nation many things which can be better done in that way than by individual effort and competition. In other words, it should enlarge the power of government, not for despotic purposes but for business-like benevolence. As Mr. Bellamy's novel attracts the thought of the benevolent in that direction, it answers a very useful purpose. We may leap over an ugly ditch successfully, even if we are told that we are to leap over a wide river and land in paradise, and Nationalism bids fair to help us over several ugly ditches.

Another very extensive paradise has been discovered by Dr. Paul Carus, editor of the *Open Court*, a very peculiar, speculative agnostic, monistic, metaphysical publication in Chicago. But his paradise is so dim, intangible, impalpable, and almost inconceivable, that he will hardly succeed in getting up a boom for his unknown territory. It is emphatically a No Man's Land without the land; and he offers it as a substitute for Spiritualism, Christianity, and all other forms of intelligible religion. His language is as follows: "Luther and other Christians believed in the immortality of their ego, and it seemed that their religious confidence was based upon this error. We have ceased to believe in a mystical soul substance which was formerly supposed to inhabit the body as a stranger, and which after death will hover about somewhere as a spectre. We have ceased to believe in ghosts; science has banished the phantoms of disembodied spirits out of the realm of psychology and philosophy. But must we, for that reason, cease to believe in life and spiritual life? Must we therefore consider death as a finality? Does not science teach us the persistence of life and spiritual life? And is there the slightest reason why we should cease to believe in the immortality of our ideals? Is it not a fact scientifically indubitable that every work done, be it good or evil, continues in its effects upon future life? Is it not a fact established upon reliable observations, that the evolution of mankind and of all life generally upon earth is one great and continuous whole; that even to-day the efforts of our ancestors are preserved in the present generation; their features, their characters, their souls now live in us? Certainly not all their features are preserved, but only those which nature thought worth preserving. So our characters, our aspirations, our souls, will live in future generations if they are strong enough—if they are noble and elevating. In order to be strong, they must be in accord with nature; they must be true. In order to live they must be engendered by the evolutionary tendency in nature, which constantly endeavors to lift life to higher planes."

According to this theory the editor's essay on immortality is the editor's soul, or a large part of it, but its prospect of immortality is not very clear: "Our soul can no longer be

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES

1. To what church, or churches, did or do your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and not Government?

RESPONSE BY FANNIE E. CROCKER.

1. My parents belonged to the Protestant Church of England, but I never associated myself with any church or sect.
2. More than twenty years.
3. A communication from a dearly beloved daughter.
4. An independent voice, which has been heard in our home at different times, besides the remarkable evidence of the moving of articles without any visible contact.

I will give particulars of a phenomenon that occurred Dec. 22nd, 1887, at the hour of sunrise. I was lying quite awake, but my eyes were closed. I felt a peculiar quietude pass over me. My husband was sleeping soundly and no one else occupied the room. The door was locked. A voice quite audible said, "Stabat Mater." I could not think what it was, when the voice again said, "Play the Stabat Mater." Not knowing its meaning I was very much surprised and wrote to my son-in-law to translate it for me. The definition was not satisfactory to me. In the following January our daughter who was residing in Des Moines accidentally took up the *State Register*, published at Des Moines, and while perusing it observed a notice of a charity concert to be given in that city. On reading the musical selections, she saw the words "Stabat Mater" (dolorosa), Rossini. She immediately sent the paper to me, not knowing why. I wished to ascertain the meaning of the words from her husband as I had not made them acquainted with my singular experience, and they were therefore entirely ignorant of the matter. I sent to Ditson & Co., Boston, Mass., for the music and have it now in my possession. I was enabled to comply with the strange request to play the piece. I would say that although I have many of Rossini's grand compositions I had never heard of the "Stabat Mater"; furthermore, at the time this voice spoke to me no one was in the house but my husband and myself. The day before I heard this voice I had a vision. I saw myself seated at a piano beneath the dome of the capitol at Des Moines and on looking over my left shoulder I saw our deceased daughter descending the grand staircase. She came up to me and I touched her cheeks, brushing back the curls from her face. She wore the same colored hat of ruby velvet that she wore when she left her home as a bride.

5. I regard Spiritualism as a religion based upon scientific principles.

Port Allen, Iowa.

RESPONSE BY MRS. M. J. RAMSDELL.

6. I may not have the knowledge as to the "greatest needs of Spiritualism," but I have an opinion which to me amounts to a certainty. First, that every sensitive should understand something concerning the laws of control and the dangers attending the improper use or the abuse of it. No circle should be formed unless some member of it understands how to arrange and conduct it. In order to do this intelligently there is need of a vast amount of observation, experience and study of the best books on the subject. To understand the phenomena we need to study the philosophy, and I believe that to do this to the best advantage, societies or circles should be organized. A singular literary society would that be conducted without plan or organization. It would be a peculiar debating society that would meet from week to week with no thought of what question would be propounded for discussion, and stranger still a temperance society with no pledge, plan, or discipline,—with each one free to promulgate his own idea of temperance. The extremist would say—temperance in all things, and in a miserly way would starve soul and body; the temperate man would say, use no ardent spirits; another would affirm, "I think beer is good for me, but I believe in temperance;" and still another, "I believe in wine," and so on until in a spiritual way the "free lover" of liquor, untrammeled by organization or principle, saddled himself onto good society. I am a stickler for organization, allowing wide freedom of thought and speech, but would exact strict moral principle as the basis of membership. Let circles be organized where one, two, or a half dozen families or members of families can meet regularly. Whatever phase of mediumship you have, aim to develop that in the highest and best sense, so that you may attract wise and true spirits. If for healing the sick, a physician should be a member of the circle in order that the wisdom and reliability of the controlling power be understood. If for materialization, you need the elements in the circle that will assimilate with the medium and controlling spirit or spirits; and so on through the whole range of development. These circles, separate and distinct, could still be part and parcel of a large and powerful organization. This I think would do away with fraud, bring mediumship to the front and the fear of odium would be dispelled which keeps so many "lights hid under a bushel," and would put the show and "catch penny" business at a discount that has been a barnacle detrimental to the cause. We need more readers, more books, more searching after truth—"the whole truth and nothing but the truth." Convinced by phenomena, study the philosophy. Every family should take a weekly journal and each circle should have a library of well selected books pertaining to the advancement of Spiritualism and enlightenment of Spiritualists, for we are a large family and only in our infancy, and in order to grow strong we need a bountiful supply of wholesome, nourishing mental and spiritual food, *i. e.*, good books.

RESPONSE BY LOU V. WHEELER.

1. My mother was a member of the United Brethren church. My father never belonged to any church. I was a member of the United Brethren church twenty-four years, joining when 14 years of age. In 1872 I joined the M. E. Church, remaining therein two years and then investigated the truths of Spiritualism.
2. Thirteen years.
5. To me the spiritual philosophy is a religion for it teaches humanity how to work out individual salvation by being true in the building up of spiritual character and conquering all the evil within us. Osceola, Ia.

For the Religio-Philosophical Journal.

CHURCH OF THE SPIRIT.

One Great Advantage which Spiritualists Enjoy for Organizing Such a Church.

REV. A. N. ALCOTT.

As to the organization of a Church of the Spirit by Spiritualists and other liberals, the writer will now, from the point of view of an outsider, speak of one great advantage which Spiritualists as a people appear to enjoy for undertaking such a work.

As contrasted with any of the already formed religious denominations, whether liberal or orthodox, Spiritualists, as it regards theological dogmas of any sort, are like unto an arable field which has been cleared of stumps, and roots, and stones, whereas the people of existing religious denominations are, in this doctrinal respect, like unto more or less uncleared fields. They are doing their work of cultivation among obstructive creeds and dogmas inherited from the past. To change the figure, existing religious denominations are nucleated about some speculative system which holds them bound as fast as the string holds the sugar-crystals which have formed rock-candy about it. Language can not describe the difficulty which such bodies of people meet with in endeavoring, under their creeds, to enlarge the scope of their mental vision. It would seem to be insuperable. They are restrained by it as powerfully as were ever the painters and sculptors of Egypt, Greece, or Italy, by the conventional, and traditional in art. Existing religious bodies have set. They have set about some one, or more than one, theological dogma. The traditional among them stands as an invincible hindrance to any one and every one, be he little or great, who desires in the least particular to move. Nor can he move backward with any more facility than forward. He is whispered against; tabbed with epithets; pursued with suspicions; and in one way and another ostracized, if not persecuted. Probably it is an utter impossibility—history seems so to indicate—for any such religious body to move to new ground, even though it be for the purpose of self-preservation, and even though its old ground be so honey-combed and undermined by the march of knowledge as to leave the entire theoretical structure reared on it an indefensible, and crumbling ruin.

Witness, in proof, the current debates among the Presbyterians. No one among them proposes to move from the Calvinistic basis. No one dare propose it. Probably a large majority, both of their ministers and of their laity, would be glad in their hearts to abandon it. But the removal out of print, only, of certain of the offensive and unnecessary specifications, and applications of the doctrine of Calvinism is all that is, or can be proposed; and in fact is all that is feasible. Calvinism, though its God be the most hideous creation the human intellect has yet invented, in all religions, can not be vamped. Practically it would mean destruction to this body of people.

The Samaritans on Mt. Gerizim still cut the throats of paschal lambs, stain with the blood the foreheads and noses of their children, and eat the roasted sacrificial flesh every spring at the time of the feast of the passover. The rite has been perpetuated since the time of Moses. To depart from their thread of fundamental doctrine would mean to them dissolution. These people have now all died out, except about one hundred and forty persons. They will all die before they will doctrinally change.

And so of every organization of people which has been collected, as by a magnet, about some special speculative truth, or supposed truth. Once fastened to it, built up by it and on it, and molded into its image, they cannot enlarge. Their farther movement is hopeless. The secret is this. It is because the crystallization has taken place around an intellectual, instead of a spiritual, principle. Hence the natural operation of it is to bind the intellect of the believer fast to the speculative proposition, or propositions. And this natural tendency has, in orthodox churches, been greatly reinforced by the affirmation that the speculative ideas have been revealed directly from heaven; and, therefore, no departure from them is allowable. Nor can reason be permitted any rights in their presence. But, if a body of people were to crystallize about a spirit, they would, in turn, be bound by the very, and essential, and fundamental article of their faith to move forward as fast as truth and light might invite. For then, this spirit, and not mental fixity, would be the genius of their body.

Now, Spiritualists are committed to no theological dogmas. They have dismissed all the old theological creeds. They are unencumbered and unembarrassed by such yokes. Their mental ground is clean of ancient, and of middle-age stumps, and roots, and stones. They are wholly out in the open space of the modern world. And, moreover, their minds are willingly open to the new, provided only it be proved to be the true. They believe in a present and immanent God, and, therefore, in the natural. They have dismissed the supernatural in the old sense, and in its place accept the spiritual. They have dropped miracle in the old sense, and, in its place, acknowledge in all natural laws, events, and facts, the immediately divine. The new philosophy, therefore, which rests in a modern knowledge of the universe and on a scientific basis, is at their doors, and is welcomed. So they have, as their sufficient mental and moral equipment for the organization of a Church of the Spirit, God, faith, religion, hunger for the higher, truer and purer, and enthusiasm, earnestness and desire.

Now, unlike classes of organized religious people they have not yet nucleated, and consequently are untrammeled and free to move. To realize how much this freedom from the chains of dogmas means to them, one has only to review the story of those denominations that have tried to progress in religion, but yet have found themselves held as fast in the toils of speculative creeds as were Laocoon and his sons in the coils of the serpent which came up out of the sea. The Spiritualists are at perfect liberty to move. They are bound neither by theological traditions, nor by ritualistic conventionalism. Now suppose that with no such conventional hindrances in the way they nucleate, and nucleate not around a dogma, not around a theological speculation, not around any specialty even though it be a scientific one and their favorite, not around any theory of the universe, but, leaving all speculative and scientific truth to take care of itself in free, hospitable, searching investigation and discussion, organize about the spirit,—having as their object the development of man's mental, moral, spiritual and religious nature in the use of all truth whatsoever, and leaving each individual member free to stand on the basis of all the truth he can find. They would create a new thing in the earth. No other denominational organization would exist like it. Their religion would not be documentary. It would not be dogmatic. For its principle would be, not authority of any species for truth, but truth for authority. Each member would be intellectually free, because not committed, nor required to be committed in advance, to any speculative proposition or dogma whatsoever. He would be at liberty to find and believe any truth; and if possible, all truth. Such an organization would posit, or postulate, no ground except the ground absolutely necessary to the spirit,—absolutely necessary to give natural, rational, and philosophic existence to the spirit. This ground the spirit itself necessarily involves, and implies. For the spirit, as a matter of fact, is the product of the recognized Fatherhood of God, the recognized brotherhood of man, and of the involved relations. The spirit is that temper which fits the human being harmoniously into the relations existing between these acknowledged realities. To adopt this natural and necessary ground would be to propose no speculative definition, and no speculative scheme. It would not be dogmatic, for the essence of dogma is that it has a fixed logical rim. The horizon of these realities would be left free. Their horizons would be movable as truth might enlarge. It would only be an acknowledgment, without boundary or philosophy, of certain universally admitted realities. Let definition, or scheme, form or not form, as science might determine in the course of the ages. If either were to form it would be scientific, and, therefore command, without division, the willing assent of all. The existence of God, the existence of men, and the existence of relations between them, are absolutely necessary to existence of the spirit and of religion itself, and therefore must be posited. But this would not be, for the reasons already assigned, to posit dogma. Into these realities and relations the spirit strikes its root, and from them gets its being and life; and they, in turn, are its natural and indispensable soil. They are undocumentary, and undogmatic. Thus, then, the Fatherhood of God and the brotherhood of man, and the implied relations, would be the undogmatic doctrinal basis; the spirit (love) and the truth would be the working instruments or means; and the perfecting of man's menial, moral, spiritual and religious nature would be the end of a Church of the Spirit. A Church of the Spirit, consequently, would set to work to unfold the round nature of man. In performing its function it would use all truth. It would commit no member to any temporary or fragmentary form of it. It would freely search every field of possible knowledge. It would commit its members to the spirit, and to the spirit's ground only.

Now, in such a view of a Church of the Spirit, look at the possible mission of Spiritualists and other liberals to the world. Their mission, their magnificent mission to the world would, in such a case, be threefold. First, to organize and build a Church of the Spirit; secondly, to reinforce by all possible scientific evidences man's conviction of the truth of immortality; and thirdly, to aid in spreading among men, through the perfect freedom of speculative belief allowed, the temper of intellectual hospitality. A Church of the Spirit would necessarily be a church of intellectual hospitality. This temper is one of the world's great needs. We need likewise to reinforce the world's faith. This is at present perhaps the greatest of all its needs. Minify it not. It is all in all. Science has come with its demonstration of the Being of God; let it now come if it can, and come unquestioned in its right and unhindered, with its demonstration of immortality. The world sadly needs it. It would be vastly helped by it. The writer has no respect for commercial Spiritualism in the hands of mountebanks, cheats, and liars. The vast host of pure, honest, earnest men and women who believe in Spiritualism need the protection which organization would afford to them and to the world against fakirs, scoundrels, and frauds. Organization would at length powerfully control spiritualistic investigations in the interest of honesty. Organization, to promote the great work of general religious culture, moreover, would divert attention from the sole and exclusive investigation of technical Spiritualism. It would encourage only its proper and temperate pursuit; only its scientific, and not its commercial pursuit.

There can be no successful disputing of the fact, it seems to me, therefore, that Spiritualists, being free from all chains of theological dogmas and believing in God, in science, in religion, in immortality, and in the scientific proof of it, enjoy an opportunity and an advantage for founding, in co-operation with others, a Church of the Spirit, such as no class of people has ever enjoyed before. Let them step forth, then, in this their day, and render this high service to humanity. They will have the sympathy of hundreds and thousands of earnest people who may not be technically Spiritualists. They would collect many such people into such a church. There is an open place in the world for such a church. The ground is not preoccupied. Spiritualists and other liberals can lead in the creation of this new institution, as untrammeled by traditions, dogmas and forms as the Pilgrim Fathers of New England were by dukes, marquises, earls, viscounts and barons, and by the conventionality of royalty, aristocracy and caste, when they founded this Republic. It would be a church in the very spirit and principles of the Republic. It would be in harmony with the genius of the American people. Those church organizations are not altogether in such harmony, which have monarchical and priestly antecedents. These are all in a measure exotics. To create such a church would be to render a service to mankind, to religion, to truth, to love, and to human hope, of incalculable value, and one that would be glorious throughout the eternities. Providence seems to mark Spiritualists out for initiating this work. It has taken away from before them the obstacles. Only one question, then, remains to be answered in the affirmative. Can Spiritualists, dropping all minor objections, rise to the measure of the greatness and splendor of this their golden opportunity? It is great and grand, for no service can be rendered to the world now superior to that of putting the spirit and the religious culture of man first, and of making his personal speculative beliefs secondary; or superior to that of the practical inculcation of intellectual hospitality among men; or superior to that of genuinely reinforcing man's instinctive confidence in immortality.

It has been the writer's fortune, ever since his departure from orthodoxy, to have had in his congregations, Unitarians, Universalists, Spiritualists, Christian Scientists, orthodox people and other sorts—all at one and the same time—and he has been taught by experience that all, and Spiritualists no less than others, can rise, do rise, and rise willingly to a level of truth, principle, spirit and work, which is harmoniously above all specialities. All kinds become one in the higher unity, the unity of the spirit. Specialties are divisive: the spirit is unifying and inclusive. There are illustrations of the feasibility of a church of the spirit in individual societies here and there among liberal religious people. It is not an idle dream. Let us have a denomination which, as a whole, illustrates this poise. Let not this century close without a Church of the Spirit. Our universe is one in which only organisms and organizations achieve the great ends. Organization is the one invariable divine law of all its wonderful parts, and also of its amazingly stupendous whole. Let no created thing that hopes to accomplish any thing endeavor to escape it.

This is the view which at least one outsider to technical Spiritualism takes of Spiritualists and their opportunity.

An Investigator Talks with the Materialized Fiancee of His Youth.

To the Editor of the Religio-Philosophical Journal.

The narrative I herewith submit for publication may seem to many like an "Arabian Nights'" tale, but it is as true as the light of the stars. It concerns phenomena which took place in my parlor through W. W. Aber the materializing medium, in November 1888.

Mr. Aber's colloquial control announced the presence of Sarah. "She comes to you, Mr. Pratt," he said. "Sarah is very indefinite," I replied; "I knew many of that name." He then gave circumstances relative to her that caused me to recognize the spirit as Sarah Colman. On inquiring if she would materialize, that I should certainly recognize her if she would, she answered that she would endeavor to do so at the next séance. This was done and I recognized her. An interview was declined for lack of strength, but at the the third sitting, the conditions being improved, the luminous form stood at the aperture of the cabinet and saluted me with "Howard, good evening," and I returned the salutation. Her voice and presence called up profound emotions and I said, "Sarah, if it is you, lead in this interview. You know my purpose in asking this, I suppose?" She replied, "Howard, do you doubt that this is me?" "No I think it is you, but lead in this conversation, and if your memory and mine coincide all doubt will be removed." Our lives had been so interblended when we were young, and had been so eventful that the memory of the past was ineffaceable. She took up the narrative, unfolding it step by step until its whole fabric was before me. She inquired if I remembered our first acquaintance when visiting my sister for a week in the fall of 1841, and I answered affirmatively. Did I remember the nice times we young people used to have while visiting my sister, at corn huskings? and I answered "No, at whose place was it?" "Yours," she replied, but I could not call it to mind, for corn-huskings were common in those days. "Don't you remember," she continued, "that one night in going to your father's house we walked behind other young people, and after entering your father's gate you wanted to caress me and I would not permit it?" "I do" said I, and she replied, "Well that was the time." She continued to call up instances until that particular corn husking was a conscious memory. "Did I go to see you?" "Yes." "How far did I go?" "About six miles." "Correct. How many brothers had you?" "Five." "No, no, my lady, are you not mistaken in the number?" "No, when you visited us only brothers James and Lafayette were living, but I had three who were dead." "How many slaves did your mother own?" "Three." "Sarah, I only remember two—George and Judy." "Howard, don't you remember Sallie, their mother?" It was a Kentucky farm house and the negro cabin and kitchen were two rods or more from the house. Judy did the house work; George took care of my horse and Sally was seldom about the house; I had lost all recollection of her until Sarah C. revived my memory of her. She was right. "Sarah, what relation if any subsisted between us?" She replied, "A marriage contract." "How long did it exist?" "Nearly two years." This was true. "Sarah, can you tell me the locality in which this contract was made?" She replied it was on the east porch. I asked, "Are you certain of that? With me, it is an indistinct recollection of mine, that it was in the northeast room of the house below the stairs." "No, don't you remember, Howard, that I always told you that no gentleman should ever caress me before my consent to marry him?" I replied that I did. "Do you not remember in that room on the morning of the day of our plighted faith, that while in that room you asked to caress me, and I forbade you?" "I do." "Do you not remember the first time you caressed me it was on the east porch?" "I do." "It was there I agreed to marry you, and first allowed you to caress me." "Did we have a lover's quarrel?' She answered "Yes, and it was your fault. Had I married you I would be living to-day." I replied, "Sarah, I thought you to blame, but let us not discuss it more. Sarah, where did we sit or stand when we rescinded our marriage contract?" She answered, "On the bench." "But I remember no bench about the house; are you not mistaken?" "No, Howard, it was on the bench of the stairway." "I call that the landing, but you are right. Sarah, was there any one present in the room at the time?" She replied that her mother was present and it was correct. "Sarah, what followed our mutual release?" "You took a chair in front of the hearth. I sat down awhile, then got up and stood beside you; you were always cutting up—took hold of me and drew me into your lap." "Did I ever call after that to see you?" "Once," she replied, which was correct. "Give me some incidents of that visit," said I. "Howard, you had heard of my engagement to Mr. McC., and you tried to dissuade me from marrying him. You said he was a bad man and I would rue it if I did. I told you that I was old enough to marry, and jokingly said that you would not marry me, and mother thought Mr. McC. was a very nice gentleman. You insisted that I should not." "Sarah, who was right, I or your mother?" "You. He was the man you predicted him to be and worse." "Can you tell me how often I called at your house after you were the wife of Mr. McC?" "Twice," she replied. I thought it was three times, but she said what I regarded as a call would not count for I only went inside the gate. I asked her to tell me who was at her house the first time I called, after her marriage to Mr. McC. She replied "Aunt Betsy Price," and the second time I called, it was early in the morning before she was up. This is all true. "How long since you died?" I asked. She replied, "Eleven years." "How long since I last met you?" "A little over thirty years." While standing at the aperture I could not verify this statement of time, nor do I know the exact date of her death, but the time of our last meeting was thirty years before, and between September and November. I asked her where it was I last met her and she replied, 'Between Portsmouth and home." This was true. I was on my way to Portsmouth, Ohio.

This narrative of absolute facts is stated without exaggeration or dwarfing. Since then, she has materialized time and again. I have paid an homage to the truth, indifferent as to what the skeptical may say.

We have a Norwegian family living in our hamlet—honest, industrious and intelligent. Of late they have been frequent attendants at séances at my house. They have recognized their national friends, talking to them in their native language in the presence and hearing of all in the circle. None of us understand any word spoken, but they tell us they understand every word that is spoken to them. Their statement of this fact is voluntary; they can have no object in asserting what is not the truth. J. P. PRATT.

Spring Hill, Kan.

An Equal State, as Seen in a Dream.

OLIVER WENDELL HOLMES.

So far as the Saturnians can be said to have any pride in anything, it is in the absolute level which characterizes their political and social order. They profess to be the only true republicans in the solar system. The fundamental articles of their constitution are these:

All men are born equal, live equal, and die equal.

All men are born free,—free, that is, to obey the rules laid down for the regulation of their conduct, pursuits, and opinions, free to be married to the person selected for them by the physiological section of the government, and free to die at such proper period of life as may best suit the convenience and general welfare of the community.

The one great industrial product of Saturn is the bread-root. The Saturnians find this wholesome and palatable enough; and it is well they do, as they have no other vegetable. It is what I should call a most uninteresting kind of eatable, but it serves as food and drink, having juice enough, so that they get along without water. They have a tough, dry grass, which, matted together, furnishes them with clothes sufficiently warm for their cold blooded constitutions, and more than sufficiently ugly.

A piece of ground large enough to furnish bread-root for ten persons is allotted to each head of a household, allowance being made for the possible increase of families. This, however, is not a very important consideration, as the Saturnians are not a prolific race. The great object of life being the product of the largest possible quantity of bread-roots, and women not being so capable in the fields as the stronger sex, females are considered an undesirable addition to society. The one thing the Saturnians dread and abhor is inequality. The whole object of their laws and customs is to maintain the strictest equality in everything,—social relations, property, so far as they can be said to have anything which can be so called, mode of living, dress, and all other matters. It is their boast that nobody ever starved under their government. Nobody goes in rags, for the coarse fibred grass from which they fabricate their clothes is very durable. (I confess I wondered how a woman could live in Saturn. They have no looking-glasses. There is no such article as a ribbon known among them. All their clothes were of one pattern. I noticed that there were no pockets in any of their garments, and learned that a pocket would be considered *prima facie* evidence of theft, as no honest person would have use for such a secret receptacle.) Before the revolution which established the great law of absolute and lifelong equality, the inhabitants used to feed at their own private tables. Since the regeneration of society all meals are taken in common. The last relic of barbarism was the use of plates,—one or even more to each individual. This "odious relic of an effete civilization," as they called it, has long been superseded by oblong hollow receptacles, one of which is allotted to each twelve persons. A great riot took place when an attempt was made by some fastidious and exclusive egotists to introduce partitions which should partially divide one portion of these receptacles into individual compartments. The Saturnians boast that they have no paupers, no thieves, none of those fictitious values called money,—all which things, they hear, are known in that small Saturn nearer the sun than the great planet which is their dwelling place.

"I suppose that now they have levelled everything they are quiet and contented. Have they any of those uneasy people called reformers?"

"Indeed they have," said my attendant. "There are the Orthobrachians, who declaim against the shameful abuse of the left arm and hand, and insist on restoring their perfect equality with the right. Then there are Isopodic societies, which insist on bringing back the original equality of the upper and lower limbs. If you can believe it, they actually practise going on all fours,—generally in a private way, a few of them together, but hoping to bring the world round to them in the near future."

Here I had to stop and laugh.

"I should think life might be a little dull in Saturn," I said.

"It is liable to that accusation," she answered. "Do you notice how many people you meet with their mouths stretched wide open?"

"Yes," I said, "and I do not know what to make of it. I should think every fourth or fifth person had his mouth open in that way."

"They are suffering from the endemic disease of their planet, prolonged and inveterate gaping or yawning, which has ended in dislocation of the lower jaw. After a time this becomes fixed, and requires a difficult surgical operation to restore it to its place."

It struck me that, in spite of their boast that they have no paupers, no thieves, no money, they were a melancholy looking set of beings.

"What are their amusements?" I asked.

"Intoxication and suicide are their chief recreations. They have a way of mixing the oxygen which issues in small jets from certain natural springs with their atmospheric nitrogen in the proportion of about twenty per cent., which makes very nearly the same thing as the air of your planet. But to the Saturnians the mixture is highly intoxicating, and is therefore a relief to the monotony of their every-day life. This mixture is greatly sought after, but hard to obtain, as the sources of oxygen are few and scanty. It shortens the lives of those who have recourse to it; but if it takes too long, they have other ways of escaping from a life which cuts and dries everything for its miserable subjects, defeats all the natural instincts, confounds all individual characteristics, and makes existence such a colossal bore, as your worldly people say, that self-destruction becomes a luxury."—February Atlantic.

"I has smashed my finger," howled a boy, running into the room where his mother was.

"Which finger?" asked the mother.

"I have forgot, wait till I go back and find out." When he "found out" he went back to the house and yelled for an hour, and the poor mother didn't have sense enough to hush him.

Woman's Department.

OF INTEREST TO WOMEN.

POLITICS IN FAMILIES.

Judge Carey of Wyoming, who is one of the leading politicians in the Territory, and who held so many important offices before he was elected to Congress, is a staunch partisan; and so is Mrs. Carey, his bright and estimable wife, only she happens to be a Democrat, while he is a Republican. Women vote in Wyoming, and, not being restricted in the exercise of the franchise, possess all the privileges of the men in this respect. Since becoming the wife of the Judge, Mrs. Carey makes an exception in his case when making up her ticket on election day, and the Judge gets a vote; but it is said that all other names on her ticket are invariably those of Democrats. It is related that when Judge Carey was courting the future Mrs. Carey, he was a candidate for office and that the idol of his heart at that election voted against him. Since her marriage, however, Mrs. Carey has waived her Democracy in favor of her husband, and he received her vote for Delegate in Congress. It is her opinion now that he is the best Republican of her acquaintance in Wyoming. Mrs. Carey's father went from Ohio to Wyoming, having been appointed Surveyor-General of the Territory. Judge Carey is a native of Delaware, and was educated for the law in Philadelphia and New York. He has been Mayor of Cheyenne, an Associate Justice of the Supreme Court of the Territory, and is now serving his third term as Delegate in Congress. He is trying hard to bring Wyoming into the Union of States before the close of the present Congress, and if he succeeds greater political honors are doubtless in store for him.

Congressman McComas, the brilliant young Republican Congressman of Maryland, is another public man who has a wife imbued with political sympathies different from those of her husband. She belongs to one of the oldest and most prominent families of the western part of the State. Her father, brothers, cousins and all members of the family who can vote, are Democrats. Even the two little daughters of the Congressman are enthusiastic in their wishes for Democratic success, except when their father is a candidate, and then they have no politics. The election of Democratic candidates for State officers in Maryland is a source of joy to all of Congressman McComas' family connections on his wife's side.

The wife of Congressman Butterworth of Ohio, belongs to an old-fashioned Democratic family. It is said that Mrs. Butterworth for many years declared that "Ben," as she calls her distinguished husband, was the only Republican she could really grow enthusiastic over.

A stranger case, however, than either of those already cited, is that of the children of ex-Congressman Woodburn of Nevada. The mother of the children, who died a few years ago, was strongly Democratic in her sympathies. Willie and Grace are the names of the children. They are ten and eight years of age, and are exceptionally bright and well informed for their age. The ex-member from Nevada has had many a laugh over the political sagacity of his boy. In the last Congress Mr. Woodburn delivered an able speech on the tariff question. He took a copy of this speech to his apartments and asked his boy to read it. "Will" is a fine reader. He went carefully over every sentence of the speech, then placed *The Record* containing the remarks of his father on the table and began to whistle a doleful tune.

"How do you like my speech?" inquired the father.

"Oh, it does pretty well for an old man," said "Will."

On one occasion some one inquired of "Will" if he and his father were on the best of terms.

"Yes, sir," replied the boy, "Pop and I get along first-rate. He's all right, but I don't like his politics."—*N. Y. Tribune.*

BOOK REVIEWS.

[All books noticed, under this head, are for sale at, or can be ordered through the office of the RELIGIO PHILOSOPHICAL JOURNAL.

THE EVOLUTION OF A LIFE, or From the Bondage of Superstition to the Freedom of Reason by Rev Henry Truro Bray, M. A., LL. D., author of "God and Man," and formerly a Priest of the Protestant Episcopal Church. Chicago: Holt Publishing Co, 1890. pp. 436. Price, $2.00.

Mr. Bray was ordained to the ministry of the Protestant Episcopal Church in 1879, and with the exception of two and a half years spent in the study of the law was engaged in the work of the ministry until 1889, when, by his own request, he was deposed by the church authorities. In his letter requesting deposition from the ministry he stated that he could not believe in the special creation of mankind, in the story of the fall of man, in the vicarious atonement, in a fixed state after death, in the Bible as a special revelation, or in a literal resurrection of the dead. He believed all mankind alike dear to God, that divine revelation was continuous and universal and he had "a reasonable, a well grounded hope of the immortality of the soul."

With these rationalistic views Mr. Bray could not, of course, without sacrifice of principle, continue to occupy an orthodox pulpit. The honesty and the courage of his course must command the respect of those even, who with quite as advanced religious views, still remain in the ministry, representatives of a theology they have long since ceased to believe.

But why should Mr. Bray present to the public a volume of 436 pages containing a detailed account of his life? He is unknown to the world, not yet beyond middle age, and his work has been simply that of a quiet, studious minister in small western villages. He has outgrown his old faith, and holds now broader and more rational religious views, in common with multitudes, including many whose religious experiences have been much like his own. Is this any reason that he should publish to the world details in regard to his ancestors, his relatives, his boyhood, his loves and courtships, his dreams, his marriages, with descriptions of his wives and their ailments and troubles, together with the gossip and tattle of the neighborhoods in which he has lived? With less self-consciousness and more judgment Mr. Bray would have deferred the publication of an autobiography until later in life, until he had accomplished something which would make the narrative of special public interest.

This author is a man of education with poetic taste and he writes in a pleasant style, but he writes of personal and private affairs and makes displays of his affections, of his griefs and sorrows, and of his virtues and victories under temptation in a way which is to say the least uncommon among men who have real depth of feeling, not to speak of delicacy. It is possible that Mr. Bray has lived and pondered too much apart from men, especially from men of thought and culture, and that he has dwelt so much on his own life that he is unable to see the unimportance to the world of most of the long account which he has written of himself. There is no religious or philosophic thought in this work that is not contained in the author's "God and Man,"—a little work which was favorably noticed in these columns when it appeared more than a year ago. The autobiography is not without interesting incidents, but there is nothing in the volume that justifies its publication and it will rather detract from, than add to the reputation of its author.

REMARKS UPON EXTINCT ANIMALS OF THE United States. By R. W. Shufeldt. pp. 38.

The first chapter of this pamphlet is entitled "A Restoration of Tinoceros Ingens." The remains of the animal were found in the ancient lake-basin now drained by the Green River, the main tributary of the Colorado. The discovery was made by Prof. Marsh. Dr. Shufeldt presents a reduced figure from Marsh's work of the skeleton of the Tinoceros Ingens. The head of this huge beast was four feet long. It had a hide something like that of an elephant. The limbs, Dr. Shufeldt says, were stouter than a tapir's but slighter than those of the hippopotamus, while the toes were movable and the tail, which was tapering, hung down like an elephant's. The neck was short and thick, the head large, and immense upper canine teeth protruded on either side of the mouth and were instruments of offence.

This and other similar animals became extinct during the geological period in which they flourished, and they left no direct descendants. The elephants are supposed to be their nearest allies. Their small brains and elephantine bulk did not enable them to adapt themselves to the great physical changes that occurred at the time they succumbed. Smaller and less specialized types of mammals with a more plastic structure adjust themselves to the changes and survive.

Very instructive and interesting as lessons in evolution are the other chapters of this pamphlet: "The Ancestry of the Horse," "Ancient Whales and Coryphodous," "Half-Apes and Lemurs," "The Sabre-Toothed Tigers," "Hairy Mammoths and the Sea-Cowes." Dr. Shufeldt, connected now we believe with the Smithsonian Institute, is a lover of science and one of its most industrious and useful representatives.

THE RUINS, OR MEDITATION ON THE REVolutions of Empires: and the Law of Nature. By C. F. Volney. New York: Peter Eckler. Price, 75 cents.

This popular work was first published ninety-nine years ago in the original French, and soon after its appearance in Paris the first translation was made and published in London. In 1797 the author was in this country and expressed his disapprobation of the translation and said the translator must have been overawed by the government or clergy from rendering his ideas faithfully and accordingly an English gentleman, then in Philadelphia, volunteered to correct the edition. In his endeavor, however, to give greater perspicuity to the author's meaning he overloaded his composition with such an exhuberance of words as to dissipate to a great extent the simple elegance of the original. Mr. Volney on becoming better acquainted with the English language perceived this defect and with the assistance of our countryman, Joel Barlow, made and published in Paris a new, correct and elegant translation, of which this new edition of 1890, almost a century later, is a faithful and correct copy. The publisher, Peter Eckler, recently purchased a set of stereotype plates of the work with a view of reprinting the same but finding that a long succession of editions had greatly impaired the plates and that they would need much repairing and correction he resolved upon resetting the entire work restoring many notes and other valuable material. The result is a beautiful volume; a standard book that delighted the grandparents and great-grandparents of the present and even of the passing generation is reproduced in modern dress and in an improved form, and will be read with as much interest to-day as it was a hundred years ago. It is a book that was born to immortality and a hundred years to come it will be as fresh as it is to-day.

IS IT MARY OR THE LADY OF THE JESUITS? By Justin D. Fulton, D. D. Boston: S. B. Pratt. Price, 25 cents.

Is it Mary or the Lady of the Jesuits? is the title of a small book of 60 pages, by Justin D. Fulton, D. D., President of the Pauline Propaganda. It is a crusade against the worship of Mary the mother of Jesus, whom the Romanists idolize. It shows from a slab found in the ruins of Pompeii that Circe, the daughter of the Sun, was the virgin worshiped in that unfortunate city centuries before Christ was born, and was adopted by the Roman Catholic Church and worshiped by them as "the Lady of the Jesuits." Pio Nono, after decreeing the Immaculate Conception made the corner-stone of the Romish faith to believe and teach "that salvation is received solely and alone through Mary," and the object of Dr. Fulton's book is to refute the blasphemous assumption.

HIS HONOR, OR FATE'S MYSTERIES. By Cynthia Cleveland. New York: Supplied by American News Company. pp. 258. Price, 50 cents.

This is a story of Army Life and of Washington Society combined. The love affairs of a Colonel in the United States Army, who, at the time the story opens, has been twice married, and is a grandfather, is the subject of this book. It is interesting in style, and the love-making is of the most ardent fashion in spite of the mature age and past experiences of the hero. The heroine is a wonderful combination of beauty, pedantry, sociologic love, and passionate love.

New Books Received.

Marie Bashkirtseff. The Journal of a Young Artist, 1860-1884. Translated by Mary J. Serrano. Cassell's Sunshine series. New York: Cassell & Co. Price, 50 cents.

Plain Tales from the Hills. By Rudyard Kipling. International series. New York: Frank F. Lovell & Co. Price, 50 cents.

My Sister's Husband. By Patience Stapleton; Magic, White and Black. By Franz Hartmann, M. D. New York: John W. Lovell & Co. Price, each, 50 cents.

The Power of Thought in the Production and Cure of Disease. By Wm. H. Holcombe, M. D. Chicago: Purdy Publishing Co. Price, 15 cents.

On the Inside. By Florence Finch-Kelly. New York: Sanfred & Co. Price, 50 cents.

A Very Strange Family. By F. W. Robinson; Children of To-morrow. By William Sharp. New York: F. F. Lovell & Co. Price, each, 30 cents.

Official Congressional Directory, for the use of the United States Congress. By W. H. Michael. Washington: Government Printing Office.

Magazines for March Received.

The North American Review. (New York.) Another chapter in the Gladstone-Blaine controversy is added by Senator J. S. Morrill, in this number. Col. R. G. Ingersoll concludes his explanation of his agnosticism, and a daughter of Brigham Young contributes a paper describing Family Life among the Mormons. Edward Bellamy replies to Gen. Francis A. Walker under the title of Looking Backward Again. Space forbids the mention of many more good articles.

The Atlantic Monthly. (Boston.) The Trial, Opinions, and Death of Giordano Bruno, by Wm. R. Thayer, is most timely. Woman Suffrage, pro and con, by Charles Worcester Clark is followed by The Tragic Muse; the Value of the Corner, and Loitering through the Paris Exposition. The fourth chapter of Over the Teacups excels, if possible, the previous chapters. Book reviews, poems and short articles are added to the above to complete a valuable number.

The Forum. (New York.) In the article entitled France in 1789 and 1889, Frederick Harrison, the distinguished English critic, makes a comparison between the condition of the French peasantry of to-day and of one hundred years ago. Senator Dawes reviews the first year of President Harrison's administration; Archdeacon Farrar writes of the good and the evil done by Monasticism. The concluding article in this number is an essay against vivisection, by Mrs. Caroline Earle White, of Philadelphia, the organizer of the anti-vivisection society in Philadelphia.

Current Literature. (New York.) This magazine of record and review is replete with valuable articles, notes and suggestions. The departments, General Gossip of Authors and Writers; Random Reading; the Unusual, Ghostly, Superstitious; Scientific and Historical lend much interest to the varied subjects treated.

St. Nicholas. (New York.) A most exciting adventure with a pack of ravenous wolves is found in the story entitled On a Mountain Trail. In the article, George and Nellie Custis we get a pleasant view of the home life of these young folks and of their grandfather, the great and loving Washington. A Virginian Comedy depicts the days when housewives were ducked for gossiping.

The Popular Science Monthly. (New York. For March Andrew D. White continues his accoun of Comparative Mythology; Absolute Political Ethics by Herbert Spencer asserts the practical value of the highest possible standard for political action. The Psychology of Prejudice shows how easy it is to take biased views of things. The Gross and Net Gain of Rising Wages should be read by all who wish to understand the real condition of the working people.

The Eclectic. (New York.) The opening paper The State and the Sermon on the Mount, has excited the keenest interest in England: Dr. Gamberger (of the German Reichstag) contributes a study of the German Press; Professor Freeman on The Origin of English, and Professor Nicholson on Profit-Sharing, contribute essays in different lines, and Herbert Spencer's article on Absolute Political Ethics will attract attention.

Wide Awake. (Boston.) The beautiful Emily Marshall is a charming biography of a famous young belle of old Boston. Animals at School, and Among the Date Palms are among the illustrated articles. Mrs. Fremont furnishes another story, and all readers of this popular magazine will be interested in Early America in Clay.

The Independent Pulpit. (Waco, Texas.) The Independent Pulpit for February completes the seventh volume of its publication. Its patrons, have lately raised, for its maintenance and improvement, a fund of $3,000 in Ten-dollar notes, now due and payable to its editor.

The Statesman. (Chicago.) Latent Talents of the Masses by W. E. Snell is contributed to the February issue of the Statesman. David D. Thompson, A. M., writes about the Eight hour Movement and General W. F. Singleton furnishes an article entitled More About Woman.

The Arena. (Boston.) The Rev. Minot J. Savage opens this number with a poem entitled, Pan's Revenge. The Rev. Howard Crosby enters in the interesting combat on Rum and the Rum Power, and Helena Modjeska describes in another of her delightful papers her bebuts in San Francisco and London.

The American Agriculturist. (New York.) A varied table of contents is found in the March issue of this monthly devoted to the farm, garden and household.

The Chatauquan. (Meadville, Penn.) The March number of this popular monthly presents a varied and tempting array of subjects.

The Homiletic Review. (New York.) The several departments are well sustained for March.

The Nationalist. (Boston.) The table of contents for Ferbuary shows a variety of subjects.

Also:

The Freethinkers' Magazine, Buffalo, N. Y.,

The Path, New York.

The Sidereal Messenger, Northfield, Minn.

Our Little One's and the Nursery, Boston.

M. A. Morey of San Diego, Cal., writing on business says: I am more and more in sympathy with the JOURNAL'S course and its treatment of honest and dishonest mediums, and especially am I in sympathy with its late utterances upon organization. I believe in the spirit, and know something of its power and work; and a church whose corner-stone is the spirit is certainly founded upon a rock that no storm, can affect. Spiritualism with the spirit left out is but phenomena of a physical and psychical character, neither of which necessarily elevate or make better the individual; hence if we can have but one, let that one be the spirit. But the world always has had both and always will have both, and as with the past and present there will be those in the future, who having eyes, see; and having ears, hear. I have climbed many a peak in the Rocky and Sierra Nevada mountains looking for indications of the precious metals. I find the indications, therefore, I know that which I am looking for exists. And thus it is with the phenomena of Spiritualism; they indicate something precious as their cause—something more than disembodied mortals stand behind them. This something we call spirit, and as space is infinite, as matter is infinite, and as force is infinite, so we concede it to be infinite—infinite in extent, infinite in manifestation, infinite in duration, embodying all and embodied by all. I say, therefore, let us have "the Church of the Spirit" wherein shall be presented "the Religion of Humanity," and let truth, wisdom and love be the guides of those who preach.

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The schoolma'ams of St. Paul not long ago were instructed to give occasional instructions in plain and fancy sewing to the girls under their charge, and the horrible fact came out that few if any of the teachers could do any kind of sewing whatever.

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A BAD SPELL.

A merchant's clerk wrote a check for forty dollars, and spelled the numerical adjective "f-o-u-r-t-y." His employer directed his attention to the error, with the remark, "You seem to have had a bad *spell* this morning." To which the clerk replied, "Sure enough; I've left out the "g-h." Let us hope the clerk will still further amend his orthography, meanwhile, if anybody is suffering from a "bad spell" of headache, superinduced by constipation, over-eating or other indiscretion, let that person ask his druggist for Dr. Pierce's Pleasant Purgative Pellets. They are entirely vegetable in composition, and are prompt and effective in action. They are *specific* in all derangements of the liver, stomach and bowels. They are strongly cathartic or mildly laxative according to size of dose. Unequaled as a Liver Pill. Smallest, cheapest, easiest to take. One tiny, Sugar-coated Pellet a dose.

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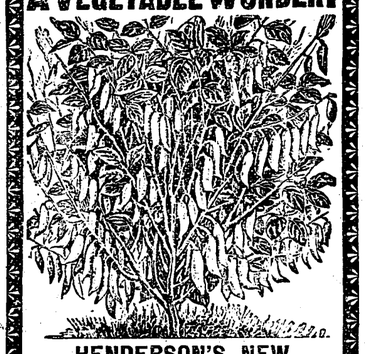
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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

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CHICAGO, ILL., Saturday, March 15, 1890.

Persons receiving copies of the RELIGIO-PHILOSOPHICAL JOURNAL, who have not subscribed, may know that their address has been supplied by a friend and that the paper is ther paid for by some one or is sent with the hope of closer acquaintance. Those receiving copies in this way will incur no financial responsibility and the paper will cease going after the time paid for in the one case or after four weeks in the other.

Twenty-Five Years,—Then and Now.

In May 1865 the RELIGIO-PHILOSOPHICAL JOURNAL was founded, consequently it will be twenty five years old in May next. What marvellous changes, discoveries and advances the world has witnessed in the quarter of a century! they need not be here enumerated. In no field has greater progress been wrought than in the religious; and the promise in this direction for the next twenty-five years is even greater. Physical science has made strides unthought of in 1865, and overcome obstacles then deemed insuperable. Psychical science after years of struggle against bitter and unreasonable opposition of religionists and scientists has gained a lodgment, a working basis; and in 1915 a grateful world will look back with astonishment at the ignorance and bigoted opposition of the nineteenth century toward this the most beneficent, the most universally helpful, and the greatest of all sciences. With its aid men will come into broader and deeper understanding of the causes of things; the potency of psychics as a solvent in dealing with the complex religious, sociologic, economic and political questions which now perplex the world will be recognized. Spiritualism clarified of the dross precipitated upon it by ignorance and the frailties of human nature will be hailed by all sects as a helper to higher and nobler living, a clarifier of reason, a promoter of religion—in a word, the world's great pacificator and developer. The "Church of the Spirit" will then be found well established and though young, its rapidly growing strength will clearly indicate the all conquering power evolved by combining intellectual freedom and fraternity of spirit. The "Brotherhood of Man" will have begun to take form sufficiently to show the clear-sighted that it is no longer merely a dream of visionaries.

In 1865 the population of Chicago was 178,539, to-day it is over 1,000,000. Then, there was not a first-class publishing establishment in the city, not one in which a good job of edition book work could be certainly predicated in advance of completion; now, Chicago leads the world in some branches of bookmaking and has dozens of perfectly equipped printing houses. Then, four story buildings were quite apt to have a "for rent" sign in the upper windows and were too tall for profit; now, fourteen-story buildings are not tall enough and it takes eight rapid elevators run by trained men under charge of a captain or conductor-in chief to accommodate the daily travel from the ground upward in these huge and palatial business structures. Then, the RELIGIO-PHILOSOPHICAL JOURNAL was just starting on a career which has proven the most remarkable of any in Spiritualism. Inaugurated by the late Stevens S. Jones, it started off under favorable auspices, to be wrecked in 1867. In the fall of 1866, a company of conspirators made up of politicians, hobby-riders, and others desirous of salaries larger than they could earn combined to get possession of the concern at the annual meeting of stockholders. By tampering with the ballot box they succeeded in ousting the management and installing themselves. In nine months they had ruined the corporation and their conspiracy went to pieces leaving a mortgaged and gutted printing establishment and an unsecured indebtedness of about $10,000. Then it was that Mr. Jones and the present editor and proprietor again took hold, and resuscitated the RELIGIO PHILOSOPHICAL JOURNAL, leaving the conspirators buried beneath the ruins of the old concern and their own shame and discomfiture. In 1871 came the great fire which laid the city in ashes, consumed hundreds of millions of dollars' worth of property, ruined thousands and left thousands homeless and hungry. The entire plant of the JOURNAL including thousands of dollars' worth of book plates, material, etc., was destroyed. Nothing was saved except the printed mail list. The loss was over $20,000 on which only *fifteen dollars of insurance* was ever recovered. But the JOURNAL, like the city in which it was founded, sprang out of the ashes into a new and stronger life than ever. On the 15th of March, 1877, Mr. Jones passed to spirit life, and upon the present editor and proprietor was thrown the entire responsibility of the newspaper and publication business.

The history of the JOURNAL for the past thirteen years need hardly be dwelt upon here. Most of its present readers are more or less familiar with it. The JOURNAL has maintained itself in a course of intrepid, independent journalism unequalled by anything in the history of the American press. It is to-day in healthy and vigorous life, though many of its enemies and contemporaries have gone down to the grave and oblivion. The

TWENTY FIFTH ANNIVERSARY

of the JOURNAL'S foundation is near at hand and will mark the beginning of a new epoch in its history. We are perfecting plans for its improvement which will delight and surprise its friends. We want every friend of pure Spiritualism, every lover of intellectual liberty, every psychical researcher, every would-be promoter of the surely coming "Church of the Spirit" to rally to our aid in making a GRAND OPENING of the beginning of the JOURNAL'S second quarter-century!

We want every one of you to do your level-best to enlarge the JOURNAL'S subscription list, to pay up your arrearages in case you are delinquent, to aid in hastening the early completion of the subscription to the capital stock of the Religio-Philosophical Publishing House; in fact, to do any thing and every thing consistent with honor and your ability to advance the true interests of religion, psychical science, and general reform through the RELIGIO-PHILOSOPHICAL JOURNAL and its auxilliaries.

"Is Spiritualism on Trial"?

On the sixth page a correspondent, who is also a medium, inquires: "Is Spiritualism on trial in the person of Dr. W. E. Reid?" To which we very emphatically and unhesitatingly reply, *No!* Here is the case in brief: Mr. Reid, while prosecuting a large retail business in alleged spirit products, used the United States mail service to deliver his goods and receive orders therefor—cash in advance. Some of his customers complained that his goods were not "true to name," that, so to speak, they were branded "butter" when in fact they were very poor oleomargarine; in some cases complaints were made that he did not even send the imitation goods but kept the money received through the mail in response to his very felicitous and confidence-inspiring advertisements. We have not the indictment before us and cannot, therefore, quote it literally, but it alleges in substance that Reid used the mails to defraud the public. No lawyer of repute dare declare over his own name that "Spiritualism is on trial in the person of Dr. Reid." No thoroughly conscientious lawyer who is a Spiritualist would ever plead such an issue in court even to save Reid from conviction! When, in the case of Wells against Bundy—Superior Court of New York, Justice Beach presiding—Lawyer Benn, at the order of H. J. Newton, endeavored to raise the same issue and argued that Spiritualism was on trial in the person of Mrs. Wells, the Court very summarily ruled against him declaring that Spiritualism was not on trial, that it was a very simple case of libel; that the defendant, Bundy, was there to be tried for libel in that he had published that he could, if necessary prove in the courts of New York that Mrs. Wells was a vile swindler and had been for years using trick cabinets and confederates. But Newton and Benn didn't propose to try their case on its merits; and because Judge Beach refused to allow them to raise a false issue they refused to go on, and the Court assessed the costs against the prosecution and allowed defendant a judgment of $200. At the trial of Mr. Reid, U. S. Judge Severens declared that Spiritualism was not and could not be on trial. He thus ruled because Reid's counsel were seeking to make the jury believe that Spiritualism was arraigned at the bar of a United States court.

As to the merits of the case against Mr. Reid we are not prepared to decide, not having examined the evidence. We sincerely hope he will be able to establish his innocence. We have in the past two years repeatedly declined to publish accusations made against him by correspondents, and in some cases have taken the trouble to write complainants in extenuation of his seeming crookedness, which we thought might be explained by his inability to keep up with the demand for his goods, or, to want of ability to handle so large a patronage. When, however, his "defense committee" exploited him as a martyr, declaring that Spiritualism was on trial, and appealed to the Spiritualist public to generously contribute to a fund for the defense of Spiritualism, we washed our hands of the whole affair. It was at once apparent that revenue was the object, and that the "dear Spiritualists" were to be bled as freely as possible to put money in the purses of lawyers. It is clear that it was for pecuniary purposes that Reid's managers started the martyr cry, and that it is not for the glory of Spiritualism that they continue to propagate the falsehood, "Spiritualism is on trial in the person of Dr. Reid." Spiritualists and liberalists are prone to open their hearts and pockets at the cry of "martyr" and "persecution," and they have ever been the victims of people ready to trade on their benevolent natures. It is true they grow more discriminating, and if one can judge from the meagre receipts at the box-office of the Grand Rapids martyr museum they are learning to discriminate against pseudo-martyrs and to take at its real value the hue-and-cry of interested lawyers and creditors, and of well-meaning but illogical and blind partisans whose mental measure overflows with the effervescence of a single idea.

A Doctor's Dream.

"Well, that wound is the result of a strange dream I had last night; I'll have to tell you about it." This was the reply of Dr. J. R. Boynton to our question. We had dropped in upon our good friend who, we will parenthetically say, we believe has no superior as a surgeon and whose ability in diagnosis and treatment of disease makes him one of the busiest and most useful men in Chicago, although he is not yet five years a resident. The elevator in the building at the southwest corner of State and Randolph streets was not running on Tuesday of last week when we essayed our friendly call upon Doctor B., and as we climbed the five flights of stairs we had to pick our way through ascending and descending streams of invalids, who daily frequent this hive of doctors. Reaching our destination on the fifth floor, the first thing that attracted attention was a good-sized bit of sticking-plaster on the outer edge of Dr. Boynton's left hand which was further decorated by an uncovered but ugly looking cut on his little finger. Our first thought was that he had been accidently wounded while performing some surgical operation. In reply to our rather nervous inquiry Dr. B. smiled and began as above. "You see," continued the Doctor, "I am broken of my rest so much that when I sleep I must make a business of it. I am a very light sleeper; any movement or noise in the room disturbs me, consequently I sleep alone. The door of my sleeping room when open comes very near to the bed. Last night (Tuesday, March 4th), I dreamed the house was on fire and that I was suffocating. The smoke was dense and I knew I must succumb to it in a few minutes. I seemed powerless, however, to move a muscle. At last in an agony of desperation I threw out my left hand and it struck the sharp latch of the door. This aroused me and I sprang up, half-dazed and still under the psychological spell of the dream. I sat on the edge of the bed a moment to pull my wits together. The room was dark, but all was quiet and no smell of smoke or evidence of fire could I detect. Then I felt the pain in my hand, and raising it to my mouth I tasted blood; lighting the gas I found I had cut my hand as you see. Recovering my composure I dressed the wound, lay down again and slept soundly the rest of the night."

"Mince pie—late dinner—bad liver—anxiety or what?" we interrogatively ejaculated.

"Neither! my dear fellow," smilingly responded Dr. B., "I never toy with any of those nightmare breeders; my nerves are steady and my health is perfect; I've nothing to worry me. One peculiarity of the dream was that the sensation of suffocation from smoke, and indeed the whole scene, was not the sequence of a dream having several distinct stages; I've told you all there was of it. In a sweet sleep the agonizing scene was suddenly thrust upon me, and with no ground in any waking experience in which it could have germinated. What do you make of it Colonel?"

We confessed our inability to offer any provable explanation, but congratulated the surgeon that it was not his "operating hand." After further chat, his reception room having in the meantime filled up with impatient patients, we abruptly terminated the visit out of consideration for Doctor B. and left. Our own duties were so pressing that no further thought was given to the dream. The next morning what was our astonishment upon opening one of the many dailies that professional duty obliges us regularly to scan before breakfast, to read in big head lines: "Saved by an Invalid. Miss Flora Sauer's Heroic Work. Her home at 285 La Salle Avenue catches fire and she arises from a sick bed to arouse the family who narrowly escape death." The account continued as follows:

The families of Dr. J. R. Boynton and Dittman Sauer had a thrilling experience with fire shortly after 11 o'clock last night. Dr. Boynton occupied the two lower floors of the brown-stone residence at 285 La Salle avenue and Mr. Sauer the two upper stories. Mr. Sauer's furnace set fire to the woodwork around it and the fire and smoke ascended through an open air shaft to the top floor, where the family was sleeping. It alarmed Miss Flora Sauer, who is just recovering from a severe attack of typhoid fever. She awakened her father and mother, and the former hastened down to the basement, and in a vain effort to extinguish the flames was caught in a trap from which he escaped only by the exercise of all his powers.

The smoke soon filled the entire building and awakened Dr. Boynton's family. The doctor, half dressed, made his escape with his little daughter, whom he snatched from her crib, and was followed by his wife, also half dressed. A neighbor took her in out of the cold. Mrs. Sauer and her servant escaped from the burning building with three little children by making their way down a winding flight of stairs to the street through clouds of dense, blinding smoke. They were promptly taken to the home of T. A. Busch. Miss Sauer, who discovered the fire, had a narrow escape. She followed her plucky mother, who was carrying her little boy in her arms, but before she had descended the first flight of stairs the dense smoke had so far overcome her that she was scarcely able to hold on to the railing.

"I felt a reeling, fainting sensation," she said, "and I did all I could to save myself from falling, for I felt that if I let go I would surely be suffocated or burned to death. O! the experience was dreadful. I clung to the railing and descended slowly, step by step, until I reached the second flight, when a strange man came and grasped me by the arm. Then I collapsed completely. I believe I fainted, for the next thing I knew I was lying on a lounge in Mr. Busch's home. I would have perished but for that stranger, whoever he was."....

After reading the account of the fire our convictions concerning the cause and significance of Dr. Boynton's dream were greatly clarified. What those convictions were will be readily apparent to all our readers.

Unsectarian Schools and Secular Government.

Rev. Dr. Keane, rector of the Catholic University at Washington, recently gave a lecture in Baltimore before the "Catholic Association" on "The American Child and the Christian School," in which he urged the introduction of Christianity into our public schools. Two policies he said suggest themselves. The first is the compromise policy which would so minimize Christianity in schools as to make it acceptable even to those who have the least Christian faith. But this policy of minimizing religion would minimize the end aimed at. The second policy is, that Christianity be taught clearly and fully in the schools so that the fullest end desired may be secured. People, he said, come to America with a variety of political opinions, but this nation does not minimize its political principles in order to suit these conflicting views. So Christianity should be taught in our schools, even though a part of the population does not believe in its doctrines.

Doubtless the advocacy of this policy is to prepare the way for an agitation in favor of denominational schools and a division of the school fund between the Christian sects. The Roman Catholic hierarchy wants "Christianity" taught in the schools attended by Catholic children. It does not want Protestantism taught, it does not want King James' version of the Bible read, it does not want the general principles of religion taught with the Catholic doctrines in regard to Jesus, the Virgin Mary, etc., omitted. In short it does not want anything less than Catholic schools for Catholic children, and in order to secure such schools, to have them recognized as public schools, and to obtain for them a share *pro rata* of the school fund, it is willing that the remainder of the school fund shall go to the Protestant sects. The Catholic prelates say but little now in regard to the division of the school fund, but they know that this must follow from the adoption of the policy urged by Dr. Keane that Christianity be taught in our schools in all its fullness.

There is quite a large Protestant element unwittingly aiding the Roman Catholic Church in its purpose, by producing a sentiment in favor of Christianizing our public institutions, and making the constitution of the United States an evangelical document. If the Catholic leaders can secure in their interests a strong sentiment against entirely secular schools and in favor of having Christianity taught, by the authority of the State, there will be no difficulty, and not much delay, with ten millions of Catholics in the United States, in accomplishing their purpose of having Catholic schools, and money from the public school fund to support them. The founders of this Republic disregarding all precedents, with full knowledge of all the evils of the union of Church and State which had cursed the world for centuries, aimed to put the government on an entirely secular basis, so that the State should have nothing to do with religion except to protect the adherents of all faiths in the undisturbed enjoyment of their belief and devotions. By the first amendment the power was expressly denied to congress to establish or prohibit any religion. And now we see the leaders of sects working like beavers to revolutionize the government by making it an instrument for the systematic propagation of religious doctrines. Let us hope that there is intelligence enough combined with respect for the principles of religious freedom, to defeat the efforts of both Catholic and Protestant zealots to undermine the system which our fathers, in their wisdom, established on this continent.

Secret Societies—The Free Masons and Others.

From the National Christian Association of this city, the JOURNAL has received a printed call, signed by several hundred clergymen, for a conference of Christians on the secret lodge system, to be held April 22 and 23, 1890, in the first M. E. church, corner Washington and Clark streets, Chicago. The circular says: "During the past year events of national importance have fixed the attention of our people as never before upon the extent and power of the secret lodge system. The Cronin murder in Chicago, the investigation of Mormon oaths in Salt Lake City and the uprising against intrigue in Boston and the British Provinces have been a new revelation to multitudes of the danger lurking in the system. This influence affects the administration of justice and all other departments of the government, but especially it is inimical to the Christian Church."

Evidently the intention of those who have issued this call is to enlist against secret societies in general the strong indignation aroused by the Cronin horror, and with the anti-Mormon sentiment and the feeling of opposition to Catholic aggressions. For many years conventions have been held from time to time in the West to denounce and oppose secret societies. The more strict observance of "the Lord's day," Prohibition and the Christianization of the government have been among the other declared objects of the leaders, of whom the late Dr. Blanchard of Wheaton College was the most zealous and active. The denunciation of Free Masonry could always be relied upon as a prominent part of the programme. Indeed by secret societies was meant Masonry, which was declared to be an anti-Christian organization, made up largely of infidels and blasphemers, bound together by horrible oaths to do things at the thought of which Christians should shudder. The order of Free Masonry has continued to exist, increasing in membership, while of this movement against it not much has been heard of late. It is evidently thought now is a good time to revive it.

Mere opposition to secret societies as such, will amount to nothing. Men have the right to form themselves into organizations and, if they wish, to keep the proceedings to themselves. It is only when the organization encroaches on the rights of those outside, that there is ground for complaint. A society, whether it be secret or open, should be judged by its principles, its purposes and its work. The fact that it holds meetings with closed doors, and has signs of recognition known only to its members, is nothing against it. There may be no need of such societies now. Once there was, and they served the cause of learning, philosophy and political freedom.

Free masonry is a benevolent order, which amid warring sects has maintained its unsectarian character and afforded men of different religious and political beliefs a common basis of fellowship and fraternity in the feelings of the heart, in the needs of men, and in those universal principles which are common to all religious and moral systems; while it has helped the orphan and the widow and the brother in distress, it has promoted a tolerant and liberal spirit. Nowhere has it been on the side of oppression and persecution. The Masonic lodges of France and Italy have been repeatedly denounced by the pope, but never by the friends of freedom and reform.

The Odd Fellows and other secret benevolent orders have grown out of the needs of men, and have been helpful in their influence, socially and morally. Because one of the camps of the Clan-na-Gael, or members of it, conspired against the life of a brother who had exposed fraud and theft, or because ignorant and fanatical Mormons take strange oaths, or because the Jesuits scheme now, as they have for centuries schemed, to advance their religion, one need not denounce all secret societies, including such as the Free Masons and the Odd Fellows, nor question the right of men to unite in organizations for business or pleasure, and, if they see fit, to confine knowledge of the proceedings to themselves. If the clergymen whose names are signed to this call hope to form a public sentiment against all secret societies, regardless of their principles and objects, by repeating the Endowment House oaths, or describing the methods of the Jesuits, or by recounting the Chicago tragedy of last year, they are likely to be disappointed.

"Your Watch Has Started."

Last Sunday morning the editor did not rise early; he didn't care about rising at all, but the exigencies of his profession obliged him to bestir himself. After breakfast he seated himself in his library to look over the morning papers. While engrossed in an article and wholly oblivious to surroundings he distinctly heard the words, "your watch has started;" drawing forth the time-piece he found to his astonishment that the voice had told the truth. He did not hear the words with his physical ear, it is quite impossible to describe the sensation, yet in some way the words came spontaneously into his consciousness as from some external source. Saturday afternoon he had broken away from office callers in order to catch a train to Englewood for the purpose of calling on a very dear friend just recovering from a long and painful illness. In his anxiety not to miss the train he was further perplexed by the certainty that his watch did not show the exact time. He caught on to the rear end of the train just as it pulled out of the station. On his return he found he had some minutes to wait at the station in Englewood, and took advantage of the delay to adjust his watch with the clock. The watch is a stem-winder, adjustable by drawing out a spring and turning the winding stem. To his chagrin he found after adjusting it to 15 minutes and 35 seconds past 5 o'clock that it wouldn't tick, in fact that it obstinately refused to be coaxed or forced into its usual work. Between that hour and midnight he probably looked at the watch a dozen times, but it had not budged a second; and there it stood in the morning. He had of course given up all thought of its resuming motion without the help of a watch repairer. Hence when he heard the words, "your watch has started," and verified the statement both by eye and ear he was astonished. When he opened the case to look at the face it had been going only ten seconds. At this writing—Monday morning—it is doing its work as though nothing had happened. Query: How did the impression that the watch had started reach the editor's brain, was it through the sensitiveness of the nervous

system which detected the movement of the hunting-case watch in a vest pocket and telegraphed the central office where the message took on language, or was it the message of some unseen intelligence? What set the watch going, and was there any connection between that agency and the one which said to the editor, "your watch has started?"

Compulsory Education.

According to the report of those intrusted with the power to enforce it, the Illinois compulsory education law seems likely to prove of value and at no great expense to the tax-payer, considering the good attained. As an important aid to this new law, there should be another enacted by the next Legislature, making citizenship with the right of suffrage a prize which the parent could urge the boy to work for, and which would arouse ambition in every lad who looks forward with anxiety to the time when he will be a man and have a vote. Reading and writing the English language should be a "compulsory" qualification for a voter, and the sooner the States and the Nation take steps to this end, the sooner we shall have a higher civilization. The twentieth century should not find this nation without this important legislation. In a country where all are given an opportunity to procure a practical education, willful ignorance should be a badge of shame. The time has come when America should take greater pride in the quality of her voters than the quantity. Man must, during his earth life, make his future what he hopes for, and intelligence must be the corner stone upon which he starts to build. Give all a chance, but teach that the value of the offering is worth a personal effort, and not to embrace the opportunity presented to earn the position of American citizenship must be looked upon as a self-imposed degradation.

Railway Ghosts.

From widely separate parts of the country come reports of haunted railroads from time to time, and it is a poor week that does not furnish at least one story of spectral disturbances. In January last, a ghost seriously interfered with traffic on the northern division of the Old Colony railroad in Massachusetts. The scene of the shadowy visitation was at High Bridge, which crosses the Nashua river between Clinton and Bolton. For over a week every train that passed during the night was halted on approaching the bridge by a light that appeared about three feet above the ties in the centre of the bridge and which would be swung to and fro across the track as a signal to stop. Upon the approach of either the train or an individual, the light would suddenly disappear. It shed a bright glare all around, as the light of an ordinary lamp would, but there was no lantern about it, nor did a human hand hold it. Investigators, who laid for it, saw it only when a train would come in sight. The result was that every train was indefinitely delayed at the bridge.

And now comes the report that there are ghosts around the big bridge on the Illinois Central, just east of Hallsville, in this State. The train men are ready to swear to this as a fact, and so are many citizens of Hallsville, Beason and Midland City. Every night at 10 P. M., a train passes over the bridge, and at just that hour three spectral figures take their stand in the middle of the bridge and wildly wave their hands as if to induce the engineer to stop. But as they do not appear until the engine is within a few yards of them there is no time to stop the train, and the figures on the bridge are hurled into the water below. This has occurred every night for a week, and on the night of the 6th inst. several men from Hallsville waited near the bridge till the three figures appeared, and then fired several shots at them but without effect. Every one believes that they are visitors from the other world, and the people living in the neighborhood are in a panic.

The Pseudo-Psychical Extinguisher.

The following is the text of Hon. A. H. Dailey's bill entitled: "An Act to Suppress Deceit and Fraud in Alleged Spirit Manifestations." It has been twice read, ordered printed, and referred to the committee on judiciary of the New York legislature. The JOURNAL hopes it will become a law:

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. Every person who for profit or gain, or in anticipation thereof for the purpose of representing what is commonly known as spirit materialization shall personate the spirit of a deceased person, or shall by means of any device, trick or contrivance present anything to represent the spirit of a deceased person, shall be guilty of a misdemeanor, and upon conviction shall be subject to a fine of not less than one hundred dollars, nor exceeding three hundred dollars, or imprisonment not exceeding ninety days, or by both such fine and imprisonment in the discretion of the court.

2. This act shall take effect immediately.

Harvey D. Mott.

On Saturday, March 1, Harvey D. Mott passed to spirit life from Kansas City, Mo. Thousands will recognize the name as that of the materializing medium who made the little town of Memphis, Missouri, more frequently spoken of for some years than any other place in that state other than St. Louis. Hundreds of people from all parts of America and even from Europe visited the obscure town to witness the wonders of Mott's séances. While there were many dissatisfied, many puzzled and some who did not hesitate to declare him a fraud, the preponderance of testimony is in favor of his claim. Such men as Judge McCreary, Col. Van Horn and Dr. Thorne of Kansas City vouch for the genuineness of manifestations in his presence. Dr. Thorne declares he has repeatedly received messages in foreign and ancient tongues through Mott which have been translated and verified by experts. Mott was a Missourian by birth, illiterate, coarse and wholly incapable of even committing to memory the messages in foreign languages. Mr. Ess, a lawyer of Kansas City, declares that Dr. Lathrop, formerly president of the State University, was accustomed to materialize at Mott's and on one occasion translated a difficult Greek couplet for him. For several years Mott had been gradually failing and finally softening of the brain ended his mortal career. With a more favorable environment in early life and a cultivated moral sense he would have become the wonder and admiration of the world.

Enlightened Generosity.

Some weeks ago we had the pleasure of announcing that *Light* of London had received a gift of $5,000 from an anonymous friend. With equal pleasure we now learn of a similar gift to *The Two Worlds*, Mrs. Emma Hardinge Britten's paper, published at Manchester, England. Mrs. Britten thus feelingly speaks of the timely gift: "It was last Christmas, in the midst of sickness and great heaviness of heart, that the voices that have sustained and guided me through life, bade me be of good cheer. *The Two Worlds* was still a powerful dual force, and should be so if I would only continue to be faithful to its interests. This I promised, and during the still hours of the night the voice of the angel whispered, 'The morning cometh,' and come it did. On the morning succeeding my worst night of mental struggle came the letter from NEMO, whose real name is written in the archives of the higher world, with the enclosure of one thousand pounds! a sum which becomes a corner-stone, indeed, on which the present continuance of *The Two Worlds* rests securely. I have had many wonderful, almost incredible evidences, that my work as a messenger and mouthpiece for the spirits of the higher world was sustained."

New Boy Preacher.

A phenomenal boy preacher, only thirteen years old, is filling appointments to preach in Atlanta. He is very small of his age, pale-faced, of quiet demeanor and weighs only sixty pounds. He has already preached more than fifty sermons, and those who have heard him say he is a most remarkable child, never lacking for words and preaching with such earnestness as to deeply impress his hearers. A reporter asked him how he came to be a preacher, and he replied that one day he was in the cotton field picking cotton, and became seized with the idea that it was his duty to go out and talk to the people. He has been to school only eight months, and therefore cannot be supposed to have very much of an education. Jimmie Cook, for thus he is called, is a native of Carroll county, Ga., is a member of the Methodist church, and is probably inspired, or rather the mouth-piece of some departed divine who once wandered over the "Sandy deserts of Mesopotamia" in the South land.

Sporadic Cases Foreshadow an Epidemic

The desire to substantially aid the JOURNAL in reaching the poor, and in spreading broadcast literature pertaining to Spiritualism seems to be spreading. Last week the publisher received a check for $25.00 from a San Francisco corresponent who writes: "I see it is getting quite the thing to testify appreciation of the JOURNAL in a way more substantial than mere words. I wish I could afford to send you a sum that would adequately express my own feelings in that line; we would have a well equipped publishing house at once. However I send you $25.00, which please put where it will do the most good, and don't publish my name." A Boston reader also sends $7.00 in the same spirit and desires the publisher to send copies of the JOURNAL to Presbyterian preachers.

An Outsider's View.

On the second page Rev. A. N. Alcott contributes an able paper on one advantage which Spiritualists enjoy for organizing a Church of the Spirit. Sometimes an outsider can see things more clearly than those on the inside; and we commend Mr. Alcott's paper to the candid and thoughtful attention of our readers. In the second column of his essay and about one quarter the way from the top he says, "....the perfecting of man's mental, moral, spiritual and religious nature would be the end (aim) of a Church of the Spirit." That all Spiritualists will agree with him in this is certain. We regret that in the sentence quoted the word mental is printed menial, but every reader will readily see it is a typographical error.

A Theatrical Manager's Interest.

Mr. Thomas B. McDonough, the popular theatrical manager, writes under date of March 8th, as follows: "I respond to your 'Prospectus' as published in this day's 'JOURNAL' by subscribing for ten shares of stock upon the terms named therein." Mr. McDonough's prompt response together with promises from others of early subscriptions for considerable blocks of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE STOCK indicate the complete success of the undertaking. Let us hear from others!

Mrs. Elizabeth Cady Stanton gave a very able address at the annual meeting of the National American Woman Suffrage Association last month in Washington. With marked force and eloquence she spoke against the God in the constitution project, against Sunday laws, and all efforts to unite Church and State. She deprecated national divorce laws, and thought that men had best leave all matters of marriage and divorce until women could vote on them. The address was full of deep feeling as well as able, as she was to leave immediately for England with her daughter, Mrs. Blatch, who resides in London, and it seemed to her that perhaps she might not again meet with the society of which she is the honored president. Noble counsel she gave her hearers to be faithful to the highest truth they knew. "In this way," she said, "we make of ourselves mediums through which the great souls of the past may speak again. The moment we begin to fear the opinions of others, and hesitate to tell the truth as it is, and from motives of policy are silent when we should speak, the divine floods of life and light flow no longer into our souls. Every truth we see is ours to give to the world, not to keep for ourselves, for in so doing we cheat humanity out of their rights and check our own development."

A summer course of study in the Adirondacks under the direction of Prof. Thomas Davidson with lectures by different specialists on Philosophy, Religion, Ethics, Economics, Politics, Art, Language and Literature—and their history—is something all can have the coming season at small expense. Among the foothills of Mt. Hurricane on East Hill in the north end of Keene Valley, away up in the wilderness and 2,000 feet above sea level is a farm called Glenmore, with the conventional trout brook and other accessories of a typical place for a summer's outing. The place is twenty miles from a railroad station, Westport, on Lake Champlain, but easily reached from all parts of the country. The air and philosophy are warranted strictly pure and adapted to the most delicate as well as the most robust mental and physical constitutions. Those who are pining to "camp out" can here find a place to drive their stakes. Expenses for everything, including trout, sunsets, bear, mountain scenery, and philosophy will be very moderate. Those desiring to lay up a store of health, happiness and wisdom should apply for further particulars to Prof. Thos. Davidson, 239 West 105th St., New York, N. Y.

GENERAL ITEMS.

Mr. Geo. W. Walrond of Montreal, Canada, is contemplating a trip to the United States in April and all letters will reach him in care of this office.

Correspondents will please be careful in prepaying in full all mail matter sent to this office. There is scarcely a day that we do not have to pay extra postage on "over-weight" matter; and in a year this amounts to a considerable sum.

W. R. Colby, alias Parson Rains, was skulking around town last week. If he will remain in one place long enough for the police to come up with him we shall esteem it a special favor, and can promise him safe quarters for a considerable period.

Mr. J. S. and Mrs. Drake are expected in Chicago in April, on their way to Europe. Mrs. Drake, better known to the public as Mrs. Maud Lord, will find that her memory has been kept green in the hearts of thousands of friends east of the Missouri river.

The Discovered Country, by Ernst von Himmel. This work has lately come from the press and has met with much favor. The story is told in an interesting style and cannot but hold the attention of the reader from the beginning to the close. Price $1.00, postage 8 cents extra. For sale at this office.

Lyman C. Howe is speaking in Cleveland, this month, and goes to Washington, D. C. for April, and Saratoga Springs, N. Y., in May. He will answer calls for week evenings at points accessible from these places respectively. He is yet free for June, July, September and October, and the last ten days of August. Address during March at 130 Lake street, Cleveland, Ohio.

J. Randall Brown who formerly worked the field as a "mind reader," until it was no longer profitable is now managing a traveling show claiming to exhibit spirit manifestations. It ought to be unnecessary to say the thing is a fraud. All such concerns claiming to show objective and physical phenomena of Spiritualism in public halls and theaters are frauds in whole or in part, and the "stars" should be left to play to empty seats.

Scribner's Magazine for March has an interesting paper from the pen of Prof. William James on "The Hidden Self" in which he says: "I know a non-hysterical woman who, in her trances, knows facts which altogether transcend her *possible* normal consciousness—facts about the lives of people whom she never saw or heard of before. I am well aware of all the liabilities to which this statement exposes me, and I make it deliberately having practically no doubt whatever of its truth."

On another page Mr. J. H. Pratt relates an experience with a "materialized" spirit, W. W. Aber medium. Mr. Pratt has had over four hundred séances with Aber and is prepared with a vast amount of proof to sustain the genuineness of the manifestations. Mr. Pratt is generally credited by those who know him with being an able man and unusually shrewd and critical in the domain of affairs usual to mortal life. From an extended correspondence with him we judge he is a conscientious man and means to tell the exact truth.

R. C. Mason alias Frank C. Algerton at his preliminary hearing in Springfield, Mass., last Friday, waived examination and went to jail again in default of $6,000 bail. He will lie there awaiting the action of the grand jury in May, we are informed, unless bailed out.

The publisher of the JOURNAL is now sending out bills to a considerable number of delinquent subscribers, most of whom have at one time or another asked to have the paper continued beyond the time paid for. The publisher continues the credit system for the accommodation of his patrons and not for his own; he pays cash for all that enters into the expense of making the paper. He is entitled to fair treatment from those he supplies. There is scarcely a person on his list who cannot pay up and renew for a year in advance with less exertion than the publisher has to make every day of the year to meet his obligations.

"The Office and Value of the Mystics" was the title of a splendid paper which Mrs. H. M. Wilmarth read at the residence of Mr. and Mrs. Bundy on Thursday evening of last week. The essay brought out Mrs. Wilmarth's qualities as a patient, industrious student as well as her genius in comparative criticism and picturesque grouping of historical persons and events. Gen. I. N. Stiles, Mr. B. F. Underwood, Dr. Leila G. Bedell, Mrs. Underwood, Mrs. Mason and others participated in the discussion. Miss Myrta Mason rendered several songs most exquisitely and gained the hearty good will and admiration of the company.

The Religio-Philosophical Journal

is a large eight-page weekly, established in 1865, devoted primarily to the exposition of Spiritualism; secondarily to art, science and general reform. An independent, non-partisan paper, free from superstition and clannishness. It is fully committed to the scientific method, and holds that Spiritualism offers the world both a science, and in its higher phases, a religion. It upholds honest mediums and gives no quarter to confirmed tricksters. Sample copy free. Price $2.50 per year. John C. Bundy, Editor and Publisher, Chicago, Ill.—[Register, Hampshire, Ill., Feb. 20, 1890.

The Fastest Vestibule Train between Chicago and Denver.

Commencing Sunday, March 2, the Chicago & Alton R. R. will establish a new through line via Kansas City and Union P'y, and place in service five magnificent Pullman Vestibule trains between Chicago and Denver. These new trains will be composed of Smoking Cars, Day Cars, Ladies' Palace Reclining Chair Cars, free of charge, Pullman Sleeping Cars and Dining Cars. This will positively be the fastest train run between Chicago and Denver, and the only line using the celebrated Hitchcock Reclining Chairs. For further information call at city ticket office, Chicago & Alton R. R., 195 Clark street, Chicago.

California

Is reached in the most comfortable manner through Chicago and thence over "The Santa Fe Route." This is the most comfortable route by reason of the fact that every day through cars are run from Chicago to Los Angeles and from Chicago to San Francisca without change, and because it is the only route over which such accommodations can be secured.

It is the most comfortable because of its superb passenger accommodations, and because it takes Twenty-seven Hours' less time to go from Chicago to Los Angeles or San Diego over the Santa Fe Route than over any other. This you can demonstrate by comparing the time card with that of other lines.

It is decidedly the most preferable route for winter travel, as it is far enough south to avoid the delays caused by snow and extreme cold experienced on more northerly routes, and in the summer it is the pleasantest by reason of the fact that solid roadway of the Santa Fe Route gives off little or no dust, and the time of the journey to Southern California is so much less than on other lines.

The service in the Dining Cars and in the Dining Rooms along the Santa Fe Route is an added attraction, as on such a long journey a person desires properly prepared food, and it is assured on this line.

The scenes along the Santa Fe Route are the most diversified in the United States. Beginning at Chicago, the most modern of the cities of the world, it passes through Illinois, Iowa, Missouri, Kansas, Colorado, New Mexico and Arizona to California.

For those desiring to go to California, through Pueblo, Colorado Springs and Denver, the Santa Fe Route is also the most desirable, as its own tracks extend from Chicago to all of those cities and connect in union depots with trains of the Denver & Rio Grande and other lines west from the cities named.

Peter Henderson & Co., New York, have issued their manual of Everything for the Gardener for 1890, and purchasers of seeds and plants will probably find it to their advantage to order one of these. As the catalogue is a costly one to publish, it is only sent on receipt of 25 cents; but this amount can be deducted from the customer's first order.

PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, twelve weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands. Back numbers of any particular date over four weeks old 10 cents each.

American Spiritualists' Alliance, New York.

The American Spiritualists' Alliance meets at Spencer Hall 114 W. 14th St., N. Y., on the 1st and 3rd Thursdays of each month at 8: P. M. The Alliance defines a Spiritualist as "One who knows that intelligent communication can be held between the living and the so-called dead." All Spiritualists are cordially invited to become members either resident or non-resident, and take an active part in its work.

Parties seeing articles in the secular press treating of Spiritualism, which in their opinion should be replied to are requested to send a marked copy of the paper to either of the officers of the Alliance.

Prof. HENRY KIDDLE, President, 7 E. 130th Street, N Y.
Mrs M. E. WALLACE, Rec. Secy., 219 W. 42nd St., N. Y.
JOHN FRANKLIN CLARK, Cor. Secy., 89 Liberty St., N.Y.

MONTREAL CANADA.

Spiritualist's Hall, 2456. St. Catherine Street. Religious services every Thursday evening at 7:30 p. m., and on Sundays at 10:30 a. m. and at 8 p. m. Mr. George W. Walrond will lecture under trance at each service. Developing circles conducted by Mr. Walrond every Thursday evening All are most cordially invited.

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PROSPECTUS.

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The Spiritualist Movement has reached a stage where it imperatively requires an abler press, a higher standard of culture in its teachings, a more orderly, dignified, effective and business like propagandism. A systematized method of investigating phenomena and recording results is gradually being evolved, and needs to be further developed. A well organized and endowed activity for the instruction, care and development of sensitives and mediums is almost indispensable to the development of psychical science. The keener the apprehension and broader the comprehension of causes, the better able are we to deal with the perplexing sociologic, economic, political, and ethical questions now vexing the world; and in no other direction is there such promise of progress in the study of cause as in the psychical field.

A first-class publishing house can be made the promoter of all the agencies necessary to carry forward such a work. With its newspaper, magazines, books, branches for psychical experiment, missionary bureau, etc., etc., it can satisfactorily and with profit accomplish what is impossible by such inadequate methods as now prevail, and as have hitherto marked the history of Modern Spiritualism.

To lay the foundation of what it is hoped will in time grow into a gigantic concern, a license has been secured from the Secretary of State of Illinois to organize the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE in Chicago, with a CAPITAL STOCK of FIFTY THOUSAND DOLLARS, in ONE THOUSAND SHARES of FIFTY DOLLARS each. The Commissioners have opened books for subscriptions. TWENTY THOUSAND DOLLARS have already been subscribed.

In this connection it may be well to call special attention to the desirability of having a stable, well managed and confidence-inspiring

CORPORATION TO ACT AS TRUSTEE

for those who desire in the interest of Spiritualism to make donations during their lifetime or to leave bequests. One of the important purposes of the Religio-Philosophical Publishing House is: To receive, hold, use and convey any and all property estates, real, personal or mixed, and all bonds, promissory notes, agreements, obligations, and choses in action generally that may be bestowed upon it by bequest, gift, or in trust, and use the same in accordance with the terms of the trust when imposed, or discretionary when the bequest or gift is unconditional.

The Commissioners solicit stock subscriptions from the JOURNAL'S readers. It is hoped that a considerable number will be found ready to take not less than twenty shares, or one thousand dollars each; and that a goodly number will subscribe for not less than ten shares each; while those who will be glad to subscribe for a single share, fifty dollars, will reach into the hundreds.

In the State of Illinois there is no liability on subscription to stock of a corporation, the amount of whose capital stock is fixed, (as is the case in the present instance) until the whole amount of stock is subscribed. See Temple *vs* Lemon, 112 Ill. 51. Therefore no one need fear being caught in a scheme which is only partially a success. Subscribers to stock will not be called upon to pay for it until the whole amount is subscribed. No one in any event assumes by subscribing, any pecuniary responsibility beyond the amount of his stock. The entire remaining stock, Thirty Thousand Dollars, ought to be promptly taken. That the stock will pay a fair dividend within two years is as near an absolute certainty as any thing in the future.

Those desiring to subscribe will please promptly write to the Chairman of the Commissioners, John C. Bundy, Chicago, notifying him of the amount they will take.

Voices From the People.

AND

INFORMATION ON VARIOUS SUBJECTS

SONG OF THE SEA.

The song of the sea was an ancient song
In the days when the earth was young;
The waves were gossiping loud and long
Ere mortals had found a tongue;
The heart of the waves with wrath was wrung
Or soothed to a siren strain,
As they tossed the primitive isles among,
Or slept in the open main.
Such was the song and its changes free,
Such was the song of the sea.

The song of the sea took a human tone
In the days of the coming of man;
A mournful or menacing swelled her moan,
And fiercer her riots ran:
Because that her stately voice began
To speak of our human woes;
With music mighty to grasp and span
Life's tale and its passion-throes.
Such was the song as it grew to be,
Such was the song of the sea.

The song of the sea was a hungry sound
As the human years unrolled;
For the notes were hoarse with the doomed and drowned,
Or choked with a shipwreck's gold,
Till it seemed no dirge above the mould
So sorry a story said
As the midnight cry of the waters old
Calling above their dead.
Such is the song and its threnody,
Such is the song of the sea.

The song of the sea is a wondrous lay,
For it mirrors human life:
It is grave and great as the judgment day,
It is torn with the thought of strife:
Yet under the stars it is smooth, and rife
With love-lights everywhere,
When the sky has taken the deep to wife
And their wedding day is fair—
Such is the ocean's mystery,
Such is the song of the sea.

—Harper's Bazaar.

THE UNFINISHED STOCKING.

Lay it aside—her work—no more she sits
By open window in western sun,
Thinking of this and that beloved one,
In silence, as she knits.

Lay it aside—the needles in their place—
No more she welcomes, at the cottage door,
The coming of her children home once more,
With sweet and tearful face.

Lay it aside—her work is done, and well—
A generous, sympathetic, Christian life,
A faithful mother, and a noble wife,
Her influence who can tell?

Lay it aside—say not her work is done—
No need of love or goodness ever dies,
But in the lives of others multiplies;
Say it is just begun.

—[Sarah K. Bolton.

Boston Notes.

To the Editor of the Religio-Philosophical Journal.

Boston has some nine or ten active spiritual societies, and several that I visited had good audiences and varied talent. There are three national clubs in the city, all the fruits of Bellamy's dream, "Looking Backward," although they do not profess to take the famous novel as their standard or guide. I was honored with an invitation to speak before the Second Club and did so. These people are earnest, progressive, liberal, and broadly philanthropic. They welcome all shades of religious thought, endorse none, but utilize the good of all in efforts to better the world and distribute justice. M. C. Ayer of the First Spiritual Temple, Dr. H. R. Storer and Jacob Edson, all Spiritualists, are active and efficient members. The president is a lady lawyer and a Congregationalist. Many orthodox clergymen have joined and work with zeal for the new hope. A very able paper was read by the secretary, Mr. Bridge, which I would like to see in print. Rev. M. J. Savage preached a strong sermon against Nationalism on Sunday the 16th, which was sharply reviewed by the club. Discussions educate. The subject is yet in the germ and the wisest may learn from its ample suggestiveness. There is a national tendency in most minds to criticise and oppose new movements, especially if they cross cherished creeds, political or religious. Hasty judgments are seldom just. Dogmatism dwarfs. Dr. Buchanan is active in his chosen line of thought, and the world owes much to his talent and scientific integrity. His greatest work is about to appear, which will doubtless startle and impress the students of science and reach the millions. The meetings at the temple are varied and useful. That splendid structure—costing about a quarter of a million dollars—is not an idle dream. Besides the Sunday meetings, which are usually of a high quality, (drawing superior audiences if not as large as some,) there are several meetings for varied purposes during the week. The Wednesday evening gatherings are usually spicy and instructive. Tuesday evenings' "Industrial Aids" are for teaching people the economics of life and especially helping the poor by showing them how to help themselves, and adding a tonic in the form of a donation, when needed, to help them start in the way of self-help. Thursday evenings give woman's sphere a chance. Mrs. H. S. Lake is the regular speaker and her rare tastes and mediumship are highly appreciated by many. Mrs. M. A. Pope, in whose home Mrs. J. H. Conant received care and support during her most critical trials as a medium, is still faithful, and her home the rendezvous for many who are "weary in well doing," and need rest. There I met Bro. Tallman who is said to be one of the most reliable and remarkable of mediums, though he does not offer his gifts in the market, and he is vigorously opposed to all spiritual shams. Mr. Cobb, who for many years has conducted a spiritual meeting in Boston, is still vigorous and active for the cause. He spoke at the Wednesday evening temple meeting with splendid effect, on the uses of applied Spiritualism, and was received with enthusiasm. LYMAN C. HOWE.

Reminiscences of Witchcraft(?)

To the Editor of the Religio Philosophical Journal

The events I am about to relate occurred some seventy-five or eighty years ago in the city of Albany, N. Y., in the house of Mr. J. Smith, a merchant. I have often heard my mother (at that time the young bride of his only son) relate them. The family were greatly annoyed and then terrified by finding a square piece torn from nearly every article of clothing that was hung in closets or elsewhere, or laid upon chairs or tables, and the only way to protect the bonnets, bags, etc., of the children returning from school was to place them immediately under lock and key. The annoyance became intolerable and attracted public attention, for many visitors on coming to the house would find their own clothing torn by the "witches," to whom the mischief was attributed.

I remember visiting the house when a little girl. It was opposite ours over a store; back on the alley was a large building occupied as a comb factory; between them lay a long open shed with a flat roof, which served as a drying place for the family washings, etc., a broad flight of steps, the only means of access to the roof, leading up from the yard. Suspicion had been aroused against a servant girl in the family, as the troubles commenced soon after her coming, yet no proof could be found against her unless in her being shy and queer, and that the presence of strangers made her nervous, and it was resolved to watch her closely. One day she had done a large washing and hung it up to dry over the shed, under the closest surveillance of old Mr. Smith. After Peggy descended from the shed Mr. Smith followed her, and taking his cane walked back and forth in the yard, keeping the clothes and girl in sight. A few minutes later he saw the clothes violently shaken as by a strong wind, though the day was calm. He sprang up the steps hoping to catch the intruder. No one was to be seen, but the clothes themselves were torn into ribbons. This seemed to exonerate Peggy.

There were no railroads or steamboats in those days, and the journey to and from New York for merchandise was a matter of some weeks' duration. Mr. Smith, Jr., had been away during the disturbances, but returned to find the family, and indeed a good part of the city, in great excitement over the mysterious doings. On retiring for the night, my mother related to him the state of affairs. He laughed heartily over their scare at the tricks some mischievous person was playing upon them. It was in vain she assured him that it was impossible for some of the annoyances to be caused by human agency. "Well," said he, removing a large, new silk muffler from his neck, doubling it and throwing it into his trunk which he immediately closed and sat down on, "if your witches can tear that heavy silk handkerchief they are welcome to do it." On opening the trunk a few minutes later, the handkerchief was found torn back and forth into inch strips, "into a string that would reach around the room." Mr. Smith was startled and as soon as possible consulted a "witch doctor." He came and ordered the family to move from the premises and give him possession for a certain length of time, when he would bring the witch, dead or alive. They prepared at once to vacate and were partly moved, when the father of Peggy came upon the scene; begging Mr. Smith not to listen to the witch doctor he promised that the disturbances should cease. He took his daughter away with him and nothing further occurred.

When my half-brother was five or six years old he wandered into a tannery yard and began playing near one of the vats. My mother was at home attending to her baking, when she was suddenly seized with an uncontrollable impulse to go to the tan yard. Without waiting to put on her bonnet or wash her hands she ran across the road, over a canal bridge, through the store into the yard beyond to one of the vats used in tanning leather, where she found her little son hanging by one foot and hand to the side of the vat nearly exhausted. A few moments later he would have fallen into the liquid it contained and been drowned. She did not remember that she heard any cry from him.

In the year 1836 my father was keeping a hotel in Cayuga Co., N. Y. My mother was away from home when great disturbances began in the house. In the basement kitchen were two immense posts upon which rested beams, supporting the floor above. Plates, cups and saucers, knives, tumblers and other things were brought from the dining room above and dashed in pieces against the posts. Stones, peach pits, etc., were hurled through the windows without visible agency, while a dozen people were stationed at every available point to watch and if possible catch the author of the mischief. One of the lady boarders exclaimed in great apparent fright, upon two or three occasions, that she saw a horrible, grotesque face in the cellar doorway which opened into the kitchen. My eldest brother was an irrepressible practical joker, about fifteen years old. My father, suspecting he was at the bottom of the mischief, flogged him severely and sent him from home six miles away, but the disturbances continued until my mother's return. From an inadvertent remark by the lady above referred to, my mother suspected she knew more than she cared to tell regarding the matter. She managed to dismiss her from the house, and quiet was restored.

My mother often predicted events that were to take place in the family, such as marriages, deaths and important changes. She once told me that her own would be the seventh death from our family circle, and some years after when she, my little daughter and my sister lay very ill, we thought one day our little one was dying. Mother called for me and said: "The baby will not die now; I must go first—I am the seventh," which was verified, for baby outlived her three weeks and my sister lingered five weeks longer. She had formerly predicted the deaths of my sister and her two little ones, which occurred some years before. I give these facts without comment. Possibly we may sometime know the laws by which these things are governed. I hope so. S. T.

On Organization.

To the Editor of the Religio-Philosophical Journal.

I have read all that has been published in the JOURNAL on this subject and have seen but little that coincides with my views. My idea is that the higher Spiritualists are not yet ready for affiliation or to cluster around any formulated ideas. The free-thinking and liberal churches draw and hold the truly spiritual men and women of to-day. The obstacle to unity lies in the non-spirituality of so-called Spiritualists who live on a grosser, lower plane and seem unable to look beyond the phenomenal and lower nature. As like is attracted to like so is the higher, better self drawn to others of the same plane. "By their fruits ye shall know them," but how few show by their lives that they do anything more than make a profession. Where can the line be drawn? See how hard it is to keep the non-spiritual, the grosser elements from mixing in and gaining an ascendency in the camp meetings and gatherings of Spiritualists. To organize would only be adding another name to the progressive churches, giving it the sanction of a higher order in the spiritual ranks; but in organization would they put up gates and bars so as to keep out the base element? If they should not, wherein would the movement be in advance of liberal, progressive churches? Too truly do the masses of Spiritualists show by their non-spiritual, selfish acts and lives, that there could be no harmony in drawing all into one organization. To have organization there must be system; to have system there must be rules, and there must be harmony of action. In this evolutionary period when it seems impossible to get reasoning, thinking men to see alike, it seems folly to try and concentrate the wave of spiritual thought sweeping over the entire world, giving it bounds and rules. The time has not come for organization—to my mind at least.

Neal, Kansas. A. E. INGHAM.

The Causes in Titusville, Pa.

To the Editor of the Religio-Philosophical Journal.

It is a long time since your readers have received a sketch of my whereabouts and doings, and you know one doesn't like, exactly, to be lost sight of; hence it becomes necessary for a fellow to toot his own horn now and then. Twelve months ago, the first of February, I came to Titusville where I have been ministering ever since to the best of my ability. There is quite a large number of Spiritualists here for the size of the place, but there is no thoroughly organized society. Last spring we received promises of nearly two-thirds the amount necessary to erect a hall or church, and at that time there was talk of organization. An application was made for a charter for the same. However, that idea soon had to be abandoned, for in the month of the following October when a meeting was called for an election of officers, there was not a sufficient number present to form a quorum, and so there was no alternative left me but to do as I had done previously, shoulder the responsibility. I would not be understood as casting any reflections on our friends here, for some of them have co-operated most bravely. Perhaps, too, my mode of working may not be in accordance with everybody's ideal. When I came to Titusville it was with the understanding that my work was to be a missionary effort, consequently no one is responsible; and should my effort prove a failure, that will be my own look out. How well I have succeeded cannot be stated on paper, for soul growths can never be measured by the yardstick—and really, Mr. Editor, I am not able to say how much good has been accomplished. It has been my effort to make the platform as broad as possible, and therefore I have given a series of lectures embracing religious, ethical, scientific and social subjects, infilling them all with a spiritual philosophy. The meetings have therefore assumed an independent character, although I never hesitate to affirm myself a Spiritualist. The Sunday evening services are well attended when the weather is favorable, and the congregational singing is really good. Professor Coleman's orchestra furnishes fine classical music and leads the singing so that we have the best music in the city. Our meetings are held in company K Armory. This building is owned by M. R. Rouse of this city, who has placed it at our disposal, free of expense save janitorage, for all of which we are greatly indebted to Mr. Rouse. Speaking of indebtedness reminds me of my lasting obligation to Mr. and Mrs. William Barnsdall, whose doors are ever open to lecturers and mediums. This excellent couple have done much to make my stay in Titusville most enjoyable. For several months I made my home with them entirely.

Our entertainments and socials have been a leading feature here. Everybody knows that when a supper, a hop, a dime social or any festivity is advertised under one management, it is bound to be a success and a most enjoyable affair. Neither time nor money is spared when we bring ourselves socially before the public.

During the past year surrounding places have received through my mediumship the inspiring truths of our philosophy. Meadville and Waterford have been visited several times and some good accomplished, it is hoped. During the past three months I have paid monthly visits to Butler county. It is the section known as the lower oil field. The old residents are very conservative and regard Spiritualism as the "bete noir," and its adherents, the servants of "realms plutonian." It is highly amusing (at a proper distance) to hear the remarks of the "pious country folk." Such statements as these are common and credited. "He's come to put God down." "He says he's just as good as Jesus Christ and that everybody else is, too." "He don't believe in no devil, and he says, the fires of hell are gone out." And some of the righteous (?) tear down our posters for Christ's sake. Notwithstanding all this opposition and misrepresentation our audiences are larger and the demand for lectures at other places in the vicinity increases. If one could but have reliable phenomenal mediums to follow up this work with demonstrations of the truth no amount of bigotry or ignorance could withstand it. With intelligent and large-hearted teachers, with honest, unadulterated manifestations the cause must take deep and lasting root. In the neighborhood of Petrolia there are a few earnest women who deserve honorable mention. During the recent outbreak of typhoid fever, these women inspired by our principles threw themselves into the breach where Christians (?) dared not venture and ministered to the sick and dying. This epidemic was followed by a destructive fire, and again the maligned Spiritualists came to the rescue with clothes and money furnished by friends identified with Cassadaga.

During the last summer's camp a mission was started which has enabled us to establish a Sunday-school in this district, where the children of colliers, and others not having clothes respectable enough to be received without jeers in the orthodox schools, can come and be taught as well as entertained. Many of these children have been clothed and their dwellings made more comfortable and like home, through the kindness of a few Spiritualists who have the welfare of humanity at heart. Many touching stories might be told of daughters redeemed, infants rescued, children cared for, and acts of philanthropy that would put the heroism of the battlefield into the shade, did time and space permit. These noble deeds are done without any pharisaical blowing of trumpets, and the day will come in which the souls who have been thus true to the divinity within, shall reap a golden harvest.

WALTER HOWELL.

New Psychical Organization.

To the Editor of the Religio-Philosophical Journal.

In the JOURNAL of Feb. 8th, I see a report of the subjects discussed by this society which promise, if properly handled, some good results. One which interests me because I have given much thought to it, based on what to me is very important evidence, is as follows: "Has man an astral or spiritual body which survives the death of the physical body, and if so, what proof is there of it?" With all of my positive knowledge of existence after death my answer is, no. It is fully established by science that some intelligent force, consciously or unconsciously—voluntarily or involuntarily, puts together the parts and builds the human body; but science has not reached or defined that subtle force which I call the soul, or ego of the individual. It evidently leaves the body at death having accomplished its work in it if not obstructed. Its work in it seems to me to be to organize and develop a mind for which the brain seems to be a depository or storehouse. The work begins soon after birth by collection of particles through the senses. Slowly, as the mind becomes organized and strengthened, it gains partial control of the body but never such as to make it subjective as the spirit body seems always to be. The mind seems to be an organic, objective entity, not an individuality, and to pass through death intact bearing its physical body and astral shadow, and in the next stage of existence putting up its subjective form or individuality at pleasure, in various ways and places, sometimes in this life under peculiar circumstances, setting it in reach of our senses, but oftener only getting it in reach of the clairvoyant vision of our sensitives. When a disembodied mind gets in contact with a medium and uses the physical body, we have no account of a dead or mentally deserted spiritual body standing or lying in state awaiting the return, nor in cases of obsession which sometimes last for years. In such cases there is no spiritual form. This is better illustrated in our dreams in which the mind puts up its form wherever it is, and changes it from one locality to another, but does not have to take one out of the physical body which rests in its sleep. This theory of the objective identity of mind and subjective individuality of form accounts, rationally, for the doubles which are so well established as *facts* but are in no other way accounted for that I know of. It also accounts for the appearance, to clairvoyants, of the forms with the defects of the earthly body in which the mind dwelt when in this life.

If it is the work of the soul in this life to develop an objective mind which shall pass through death intact, it may be a part of that life for the mind to put up its form when and where it needs it. I had long ago learned from disembodied minds that they individually disappeared from each other at will, and hence there was no tyranny or slavery or abused wives or henpecked husbands. I am often asked what is the form of the mind; but as it belongs to the fourth dimension in space, we cannot reach its form; it may be in shape like the body, although its depository was the brain as the womb was of the baby. If I lived in Brooklyn I should join the new society, but I am an outsider now.

Cobden, Ill. WARREN CHASE.

An Appreciative Medium.

To the Editor of the Religio-Philosophical Journal.

I am not given to writing letters of praise, and do not wish to obtrude myself upon your notice, but so many things have occurred lately to prove your position as a Spiritualist, and your policy as an editor the correct one, that I cannot refrain from writing in commendation. You may remember me as the young medium who asked you for advice, about New Years. I have thought over that advice a great deal and thank you for it, and I know if such council were given to all young mediums it would be of good assistance to them. I read in a local daily paper that two mediums (?) whom you exposed and showed up to the public in their true character have come to grief through their dishonesty and greed, thus proving your estimate of their course; and yet there is a class of so-called Spiritualists who will still uphold them and cry "persecution," "Jesuits," "medium's enemy," "evil influences," etc., and this is the class that will not read the RELIGIO-PHILOSOPHICAL JOURNAL, will not allow it at their meetings, and who apply the distinctive term "Bundyite" to any dissenter who has common sense and decency enough to disagree with them. But it is evident that the thinkers in the ranks of Spiritualists are being forced to understand that your attitude toward fraud and credulity is the one they also must assume if they would make it respectable and lift it out of the mire into which sensualists and chronic and credulous test-seekers would drag it. I left Chicago because of the "la grippe" and was unable to carry out the programme arranged by Mr. Coverdale for Sunday evening meetings. H. J. FIELD.

Toledo, O.

Is "Spiritualism on Trial?"

To the Editor of the Religio-Philosophical Journal.

"Is Spiritualism on trial in the person of Dr. W. E. Reid?" is the question that has agitated the minds of some in this locality for a number of months; but since the trial we have not heard so much of it. It was a question, when the opportunity arrived, whether Mr. L. V. Moulton—the originator of the declaration that "Spiritualism is on trial in the person of Dr. Reid"—would continue to entertain that view of the case. On the election of officers at the State Convention of Spiritualists just held here, in a short speech nominating Dr. Reid for president, Mr. Moulton gave as the main reason why he should be re-elected, that Spiritualism and mediumship were on trial and Spiritualists should rally round him, as his cause was their cause also. That would most truly be the case if the above statement were a correct one. If it were true it would then be a matter of vast importance to every one, and if it be a truth, why do not other active minds awaken to the issue? Why does not the Hon. A. B. Richmond, who was here on the defense, let his able pen be felt? If he believes this, with the knowledge he has he would surely place it before the people through the medium of the press—the most potent factor for the dissemination of knowledge. If it be a fact it is of as much moment to the world as to this locality. If it be true, I contend that it will not be possible to estimate its magnitude; and again, if it is a fact, and the intellect as well as the perceptions of many able minds in the spiritualistic ranks are asleep, it would seem that we have at least one among us who is in advance of his time. Mr. Moulton, in my estimation, has taken such extreme views of the case that he defeats his own ends; yet he has followers. I had listened to his assertion so often that when it was again brought before the public it seemed no longer possible or justifiable to remain silent, so I obtained the floor and told the convention that after having used my reason as best I could, I could not see that the beautiful philosophy of Spiritualism was on trial in the person of Dr. W. E. Reid, and it was received by half of the house with applause. However, Dr. Reid was elected again by the unanimous vote of those belonging to the association.

I have become convinced that when one deems a certain thing to be wrong and remains silent he is just that much responsible for the wrong. It seems as though some Spiritualists love to regard themselves martyrs, and that the government is trying to crush them. Concerted action, with Catholic forces in power, may bring about dire persecution in the future, but on the other hand think of the trend of liberal thought, how creeds are being broken down within their own boundary lines! The greater number of mediums who are martyrs, are martyrs to their own weaknesses, the result of past conditions. But our opponents, if we have any, are not to blame for that any more than we are for their failings. Dr. Reid is undoubtedly an extraordinary instrument for communications from spirit land, and I am sorry that he is in the position he now is. I am hoping that the trial will so result as to bring the most good to the medium and also to the public whom he undertook to serve.

Mrs. Lillie's article needs no word of mine to confirm it, but I know from personal observation whereof she speaks. That such things exist, only proves that they should be exposed. Oftentimes I think we are all doing the best we can, but even though that be true, the sooner irrational Spiritualists are by some means suppressed the sooner will Spiritualism have an honest and rational presentation to the world, which I believe is ready for such a presentation. I have attempted to give my views through your columns for the sake of truth. If I am in error, and Spiritualism is to be tried, then I beg to be corrected and that all so believing will come to the rescue.

Grand Rapids, Mich. EFFIE F. JOSSELYN.

Spirit Prophecy.

To the Editor of the Religio-Philosophical Journal.

In all ages of the world unseen influences have impressed upon certain people events that were to take place. I remember when a boy (my father was an ardent Abolitionist) of a wandering crank who stayed at our house all night. When he appeared in the morning he was wild with excitement, telling us what a terrible war we were going to have over slavery, and that when the war commenced we were going to overrun the South in six weeks. A medium said it would take a long time and much blood would be shed. After the war closed and the slavery question was settled, the same medium said another civil war would devastate the North mainly from labor troubles; that our Government would be broken up and after much confusion a new one would be formed greatly superior to our present one, and then we would start on a career of glory—a shining light to all the world, and such an one as was never before known. Now whatever may be thought of such a bold assertion at present, our labor troubles for the past twelve years are somewhat analogous to the slavery agitation thirty or fifty years ago. In the early days of Spiritualism I heard several mediums say that public interest in the subject would die out for a time and then it would be greatly revived, making wonderful progress among all nations. I give the above for what it is worth, only remarking that the mediums were reliable, and I have long wished to see their prophecies recorded in print.

H. VOORHEES.

Can't Understand It.

To the Editor of the Religio-Philosophical Journal:

I cannot understand how an atheistic materialist can logically and consistently be a Spiritualist. The Spiritualist professes to believe in the continued existence, after death, of excarnate human spirits, on the evidence of phenomena which evinces intelligence. To the writer it seems just as logical to believe in the existence of an infinite spirit, on the evidence of an infinite variety of phenomena eternally manifest, which just as conclusively evinces intelligence. Am I told that these phenomena are the result of law? Then, I ask, what is law, but a rule or mode of action? There cannot, it seems to me, be a law or mode of action, where there is no actor. Law is merely the method or manner of operation of an operator. Law presupposes intelligence. There can be no orderly, fixed and definite operation without intelligence. What we call the "laws of nature," all evince intelligence. They are simply God's way of doing things, and nothing it seems to me could be more permanent, fixed and unvarying than the doings of an immutable God. Let no materialist jump at the conclusion that I believe that this universe was created in time "out of nothing;" or, that it exists objectively to God. It is, because God is. It is the necessary and eternal consequence of the divine existence. I believe he is the parental source of all human spirits. I do not believe that the human soul was evolved out of matter; and then, subsequently reasoned out the process of its own evolution from the primordial germ. F. H. BEMIS.

Meadville, Pa.

From Cleveland, Ohio.

To the Editor of the Religio-Philosophical Journal.

The brilliant and scholarly lectures of J. Clegg Wright created a sensation here. The phenomena exhibited by F. T. Ripley drew crowds of the curious and probably awakened some thoughtful interest. But phenomenal excitements do not build permanent strength nor advance the conditions of those who dwell in them as the alpha and omega of Spiritualism. Mrs. Lillie drew well and is much admired. She is phenomenal, but she also instructs and inspires the higher nature. Mr. Lillie's music is also an attraction, and together they do strong work. Yesterday I served at the funeral of Mrs. Mary Pollock, late a member of the new spiritual society here. As the family are German, they had a clergyman to read a prayer and speak in German, and I followed with the spiritual philosophy. There was a house packed and great emotion among the bereaved friends when some strong words in German touched their hearts. Mrs. Pollock was an amiable woman, much loved, and will be sadly missed. The spiritual gospel comforts the family. Monday morning I had a pleasant call from Leverette S. Lowe and wife of Chagrin Falls. He is a brother of Mrs. E. L. Watson and I have known him thirty years, a reliable and honorable man and ever faithful Spiritualist. The society here now occupies a beautiful hall on the ground floor, and I think is healthfully progressive. LYMAN C. HOWE.

B. A. Cleveland of Ottumwa, Iowa, says: The JOURNAL should have a large circulation as it must meet the wants of many honest investigators after truth. Its selections and its criticisms are the best I find in spiritual literature. Now when the intellectual world is drifting so rapidly towards honest agnosticism, and the church can no longer satisfy the longing for a reasonable immortality, the JOURNAL should be in the hands of thousands who are beginning to discard the superstitions of the past, and are searching for some more reasonable and humanitarian idea of the relationship existing between creative power and its results, than anything that is taught from the ordinary pulpit of to-day.

E. L. Gallatin of Denver, Col., writes: I am one of those who rejoice at your victory over materialization tricksters and all other fraud workers who have made the cause of Spiritualism appear what it is not, for selfish motives. Nine times out of ten these have been sustained by good meaning, honest people when the most glaring exposures of them have been made time and again. You are wearing them out and making it a dangerous business for them to follow. You are educating fraud sustainers up to your own standard and to the degree that the frauds must soon go. They are already seeking a new mode of filching money from the dear people. I see in a late issue an article from Mrs. Lillie headed "Divine Secrets," which gives matter that is plain and comprehensible to every sensible Spiritualist, and I like to read all articles coming from such well-known workers as Mrs. Lillie is known to be. Weed out tricksters by all means. There is nothing higher or better than plain unadulterated Spiritualism. And charlatans need attention—they who pretend to teach soul science, psychic science and esoterics—who have learned like parrots to run through a lot of unmeaning trash which they cannot explain or make any point that one can understand. Like the Christian science people they get bushed when you ask them a few common sense questions, and pretend to think you are dull of comprehension.

Mr. Wm. H. Banks, Boston, in remitting a new yearly subscription for the RELIGIO-PHILOSOPHICAL JOURNAL says: Please commence with the number for February 1st, as this subscriber wants Mrs. R. S. Lillie's essays which were in the issues for February 8th and 15th. These essays, which I have read carefully, are just to the point; are opportune and cover the ground well.

Mr. L. P. Wheelock, Moline, Ill., in remitting his subscription, says: I am a subscriber to several of the leading Spiritualist papers, but there is none that fills a certain field so satisfactorily as does the RELIGIO PHILOSOPHICAL JOURNAL.

Mr. John Mayhew, Washington, in renewing his subscription writes: Your paper is always welcome and I am in full sympathy with you in your work for humanity.

Notes and Extracts on Miscellaneous Subjects.

Ohio has 31,269 more boys than girls.

Two-thirds of the university students of Austria are Jews.

The Bank of France has at present $250,000,000 in gold in its cellars.

More than ten per cent. of the American Indians are church members.

A carat of gold received its name from the carat seed of the Abyssinian coral flower.

Italy has a debt of $4,362,800,000, the largest of any nation in the civilized world.

A farm near Macduff, Scotland, has been handed down from father to son for 300 years.

A cave discovered near Chicago, Cal., is said to rival the Mammoth Cave of Kentucky.

Two hearts and two livers were taken from a chicken killed at Lock Haven, Pa., recently.

Reading has a silent barber who has a large number of customers. He is deaf and dumb.

Fresno county, Cal., has a hermit who has lived there thirty years without seeing the county seat.

The surest test of a frozen orange is its weight. If it is heavy in the hand it has not been frozen.

According to the United States coast survey reports, the polar axis is twenty-six miles shorter than the equatorial axis.

I. P. Hatch, of Santa Cruz, Cal., is said to have succeeded in solidifying crude petroleum oil, and molds it into small bricks.

A dance given for the purpose of raising money with which to buy a hearse was one of the events of last week in Oxford county, Me.

Peter Sinclair, of Wauseon, Ohio, on a wager, ate twenty-four pumpkin pies, a dozen doughnuts, and drank three gallons of cider.

Some remarkable caves have been discovered in West Australia. Two of them would afford accommodation for 200,000 men each.

It is said that the highest priced book ever sold was the vellum missal presented to King Henry VIII by Pope Leo X, which brought $50,000.

General Grant's old farm, just out of St. Louis, has been sold, but the log house built by him in 1857 will be removed and preserved as a relic.

A perfect penknife, which measures three-sixteenths of an inch in length, has been made by Dr. John Temple, of Marshallton, Chester county, Pa.

There are fifty manufactories of imitation butter in Germany. A factory in Mannheim produces daily 6,000 pounds from a preparation of cocoanute.

The mineral called turfa, or brazolina, lately discovered in Bahia, furnishes an oil akin to petroleum, a paraffine suitable for the manufacture of candles, and a good lubricating oil.

To set delicate colors in embroidered handkerchiefs, soak them ten minutes previous to washing in a pail of tepid water, in which a dessertspoonful of turpentine has been well stirred.

The statistics of the Salvation Army, furnished by Gen. Booth at the last grand concourse, which took place at Alexandra palace, showed an increase of 283 corps and 1,665 officers. The march past Gen. Booth was performed by a body of over 20,000 soldiers and was marked with intense fervor.

A remarkable spot in Vermont is the farming town of Waltham, which contains 9,760 acres of land and has 248 inhabitants. It has no postoffice, church, town house, poor house, store, lawyer, doctor, blacksmith's shop, nor even a bridge, and yet it is one of the thriving towns of Addison county. Its taxes are merely nominal.

The natural cunning of the fox was shown at New Ipswich, N. H., the other day. A fox that was started by a hunter ran directly to a pond and passed around the edge on the ice as near the open water as possible. The dogs followed closely, and, coming upon weak ice, broke through, and but for help given them would have drowned. Meantime Reynard escaped to a place of safety.

Edison's phonograph has found a new application at the Milwaukee College, where it will be used as an assistant in teaching the French and other foreign languages. The phonograph of course never gets tired, and can be made to repeat the same word hundreds of times. In giving a lesson the teacher reads it before the phonograph, at the same time addressing the pupils and the lesson is reproduced whenever wanted.

A notorious Buenos Ayres bandit named Ippolito Andre has been captured in Genoa, to which place he had escaped. His recent robberies are said to amount to 1,000,000 francs. He was taken on board the steamer on which he arrived. In his possession were found 30,000 francs in gold, two receipts for large sums of money lodged in a French bank and a box containing articles of jewelry of great value. He was accompanied by his wife and children.

In Wales there are, according to a computation made a few years ago, 120,653 Congregationalists, 119,355 Calvinistic Methodists, 81,382 Baptists, 32,146 Wesleyans, 6,610 Primitive Methodists, 1,240 Bible Christians. The Unitarian body has about 5,000 adherents, chiefly in South Wales. There are a few congregations belonging to the Methodist Free church, and also to the Presbyterian church of England.

Wong and Fong, two eminent Chinese commercial men interested in the syndicate which is to have the lighting by electricity during ninety years of all the principal Chinese cities, have just arrived in New York to purchase an enormous electrical plant. It must have made them say Hi-ya when they first saw the poles and wires coming down in all directions.

That the phosphorescence of putrid fish or meat is due to the presence of bacteria does not seem strange, but a French naturalist, M. Giard, has been making observations of living marine crustacea which go to prove that their phosphorescence is due to the presence of bacteria in the muscles. On inoculating healthy individuals, the diseased condition was transmitted, and M. Giard's laboratory was well lighted at night by these luminous but diseased crustaceans.

The old Burnside mansion of New Orleans, erected at vast expense by the famous millionaire banker, James Robb, at the time of the marriage of his daughter with a Spanish grandee, and subsequently sold by him to that Crœsus of sugar planters, John Burnside, has just been sold at auction, all the persons interested in the property being dead. Things must have gone cheap, as two paintings by Durand, the father of American landscape painting, were sold for $130 each.

Hamilton, Ohio, has a number of haunted houses and has just discovered another. According to reports a white form flits in and out, passes its hands over the faces of the sleeping occupants, and when it gets tired goes to sleep in a nice white coffin that occupies a position in whatever room the ghost sees fit to put it. It follows the people in the house from room to room, and when it has had enough sport frightening them almost to death quietly walks through a wall and goes home to get ready for its next night's scaring expedition. When the ghost next appears it has a new programme.

For the Religio-Philosophical Journal.

PAPA'S LITTLE GIRL.

HELEN M. COMSTOCK.

Sweeter than spring violets,
Asleep 'mong mosses rare,
Is one wee, budding blossom,
The darling of my care.

None fairer hath the summer,
When softest zephyrs twirl,
My fragrant, opening rosebud,
My own dear little girl.

Love wrought in dreams of beauty,
Her life's bright natal hour;
And love hath tinted richly
The petals of my flower.

Guarded by fond affection,
She grows in childish grace,
And heaven comes surely nearer
With her dear little face.

Her bright eyes shine like jewels
Too costly for an earl;
Of all love's gems is fairest
My pure and priceless pearl.

Deeper grows life's mystery
In her wee heart of bliss,
And all my being folds her—
My own to clasp and kiss.

The strange, sweet thrill, who'd miss it,
Where baby fingers rest?
Pure happiness exquisite!
Unknown, 'tis all unguessed.

Sweet life clinging 'round me
Doth softly twine and curl,
Dainty love-dew drinking,
My own dear little girl.

Yearning eyes and tender,
And hair with sunshine glossed,
Remind me of a something
That somewhere I have lost.

Star-gem worn so proudly,
My treasured gift of love!
Dear God! from life's storms shelter
My bosom's nestling dove.

Rochelle, N. Y.

Her Pretty Teeth.

In a Vine street cable-car, the other day, says the Cincinnati *Times-Star*, were an old gentleman with an ear-trumpet and a pretty young woman, accompanied by a little boy. She smiled at intervals on the boy and showed her pretty teeth in a bewitching way. All at once the old man, in the way peculiar to so many deaf people who do not know how to modulate their voices, said, in tones as loud as to be audible all over the car: "I only paid $5 for my upper teeth. What did yours cost?" To say that the pretty woman was mad is putting it mildly. She flounced around with a flush of anger blazing in her cheeks, and, signaled the conductor to let her out at the next crossing.

It kills pain, we refer to Salvation Oil, the greatest cure on earth for pain. Price 25 cts.

A quarter of a dollar will purchase anywhere a bottle of Dr. Bull's Cough Syrup.

That tired, debilitated feeling, so peculiar to Spring, indicates depraved blood. Now is the time to prove the beneficial effects of Ayer's Sarsaparilla. It cleanses the system, restores physical energy, and infuses new life and vigor into every fibre of the body.

Grayness, baldness, dandruff, and all diseases of the scalp, and falling of the hair can be cured by using Hall's Vegetable Sicilian Hair Renewer.

Beecham's Pills cure bilious and nervous ills.

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution.

Dr. Stockwell, author of "The Evolution of Immortality," writes: "I am thrilled, uplifted and almost entranced by it. It is just such a book as I felt was coming, must come."

Science devotes over a column to it, and says: "One does not always open a book treating on the moral aspects of evolution with an anticipation of pleasure or instruction." Price $1.75.

Illuminated Buddhism, or the True Nirvana, by Siddartha Sakya Muni. The original doctrines of "The Light of Asia" and the explanations of the nature of life in the Physical and Spiritual worlds. This work was recently published and the preface informs the reader was originally written in India but being so intimately connected with the present religious ideality of America and Europe an edition in English was the result. Price, cloth, $1.00; paper cover, 50 cents. For sale here.,

How to Magnetize by Victor Wilson is an able work published many years ago and reprnted simply because the public demanded it. Price, 25 cents.

Protection or free trade? One of the ablest arguments yet offered is Giles B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper 25 cents.

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A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren Street, New York, will receive the recipe free of charge.

Heaven Revised is a narrative of personal experiences after the change called death, by Mrs. E. B. Duffey. The story is told in a most interesting and delightful manner and will please all who peruse it. Now is the time to order. Price 25 cents.

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T. A. SLOCUM, M. C., 181 Pearl St., New York

The Light of Egypt is creating much interest and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, $3.00.

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Then and Now.

Twenty-five years ago all the phenomena now grouped as hypnotism was voted a humbug and delusion, and scholars were ashamed in any way to be identified with it. Indeed, it was dropped for a few years except by a few ardent and queer experimenters like Dr. Grimes. But to-day no intelligent man denies the facts, or refuses to confess the marvelous psychic bearing of the same. The power of suggestion of one mind over another is established. Out of it is to grow some of the most amazing blessings ever conferred on the human race. A new mind era opens simultaneously with the electric era.—[Globe Democrat.

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"I hereby certify that I have used Ayer's Sarsaparilla, with excellent success, for a cancerous humor, or, as it seemed to be, cancer on my lip. Shortly after using this remedy the sore healed. I believe that the disease is entirely cured, and consider Ayer's Sarsaparilla to be an infallible remedy for all kinds of eruptions caused by impure blood."—Charles G. Ernberg, Vasa, Minn.

"For years my blood was in an unhealthy condition. After having tried other medicines without success, I have lately taken Ayer's Sarsaparilla, and with the best results. I think this medicine is the only blood-purifier that can be absolutely relied upon."—Mrs. Oliver Valentine, 144 Quincy st., Brooklyn, New York.

"A neighbor of ours who was rendered nearly blind from scrofula, was entirely cured by using three bottles of Ayer's Sarsaparilla."—Stephens & Best, Druggists, Ball Play, Tenn.

"For several years afflicted with disorders of the blood, I have received more benefit from the use of

Ayer's Sarsaparilla

saparilla than from all other medicines."—B. Rice, 140 Endicott st., Boston, Mass.

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"Ayer's Sarsaparilla cured me of a bad case of blood-poisoning and restored me to health. My system was saturated with a poison which all ordinary remedies failed to reach, but Ayer's Sarsaparilla did the work completely. This was twenty-one years ago, and no symptoms of the disease have since appeared. I have recommended this wonderful medicine to hundreds of people, similarly afflicted, and always with the most satisfactory results."—A. H. Christy, Bourbon, Ind.

"For many years I was troubled with scrofulous complaints. Hearing Ayer's Sarsaparilla very highly recommended, I decided to try it, and have done so with the most gratifying effects. I am convinced that Ayer's Sarsaparilla is the best possible blood-medicine."—John W. Starr, Laconia, Ind.

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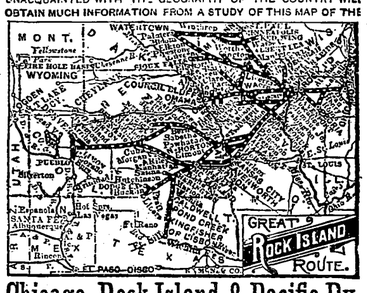
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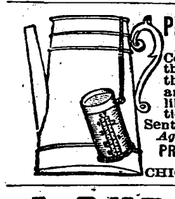
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A "NOBLE, PHILOSOPHICAL AND INSTRUCTIVE WORK."

Mrs. Emma Hardinge Britten in the *Two Worlds* makes brief editorial reference to "The Light of Egypt." Here is what she says:

We deeply regret that other matters of pressing moment have, of late, occupied our columns to the exclusion of those notices of books, pamphlets, and tracts, which we have received in great numbers, and which we hope yet to call attention to This apology relates especially to the noble, philosophic, and instructive work, published by George Redway, of London, entitled "The Light of Egypt." We had hoped to have found space to give abundant quotations from this admirable treatise, one which supplies not only fine suggestive views of planetary cosmogony, but also furnishes a good corrective, founded on the basis of science, fact and reason, to the groundless assertions of theosophy, some of which appear in quotation in this number's Leader. Ere we close this merely preliminary notice that we have been favored with a copy of "The Light of Egypt," we could call its author's attention to the fact that a certain American editor of a Theosophical Magazine, entitled *The Path*, after venting on this fine work all the abuse, scorn and display of ignorance and in science that his malice could dictate, ends by adding that this book is by Mrs. Emma Hardinge Britten." We trust it needs no open disclaimer on our part to assure the gifted author of "The Light of Egypt" that this rude and uncalled for piece of mendacity could only have been designed by the writer to add injury to insult, and compel the editor of this journal to express her regrets that she has not the smallest claim to stand in a position implying ability far beyond her capacity to attain to.

It is hoped that this public disclaimer will be sufficient to atone for the intended injury to the esteemed author of "The Light of Egypt," and explain to him the animus with which his comments on the fantastic theories of the day are received by a prominent theosophical journalist.

"LIGHT ON THE WAY" ON "THE LIGHT OF EGYPT."

In the August issue of his bright little paper, *Light on the Way*, Dr. Geo. A. Fuller, medium and lecturer, refers to "The Light of Egypt" in the following terms:

"We feel as though we must give this remarkable book a brief notice in this number of *Light on the Way*, and in future numbers a more extended notice will appear. We shall not attempt a criticism of the learned author, for in so doing we would simply show our ignorance. The work is absorbingly interesting and throws much needed light upon subjects of vital importance. It is not written like many theosophical works for the purpose of exciting curiosity in the ignorant, but instead appeals to the highest in man and certainly is uplifting and exalting throughout. Instead of a review we intend to allow the book to speak for itself and will now present a few selections.....In our next we will follow "The Light of Egypt" still further. In the meantime we would advise all our readers to get this work at once, as it would prove a source of constant delight and instruction."

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The Boston Brand of Materialization.

To the Editor of the Religio-Philosophical Journal.

In the Boston *Herald* of February 23 there appeared under the caption "Confession of a Spirit," the most graphic account of the inside workings of a successful "fraud proof" cabinet that has ever been published. As far as it went the published account was truthful and accurate; but many choice bits of descriptive did not find their way into type, possibly because the editor failed to comprehend the audacity of the tricksters who manipulate the materializing machine. The proofs of the construction of two of the cabinet traps described in the article still remain in the floors at their respective localities. The identity of the Cowan "spirit" was known all the time and can be proved by unimpeachable testimony. The "spirits" this young woman impersonated and the make-ups and disguises for them can be established not only by her victims but by several of her friends who were in the secret and who were present from time to time as spectators of the show. It is perhaps needless to say that the Cowans enjoyed the unbounded confidence of all their victims when one recalls the oration and presentation of a purse of money by J. W. Fletcher who, in complimenting Mrs. Cowan, thanked her "for the opportunities afforded for interviews with our angel friends."

The columns of the ancient *Banner* have teemed with laudations of the "spirit return" wonders of the Cowan cabinet. Mr. John Wetherbee especially congratulated himself on the happy circumstance of his presence, one evening, whereby "Grabbers" of "Full Forms" were "prevented from executing their diabolical schemes." Mr. E. A. Brackett was so loyally indignant after the Cowan exposure as to express the amiable wish that "Somebody might be killed while engaging in the sacrilegious work" of interfering with the orthodox manifestations of the Cowan séance room. This pious expression was accompanied by profanity which need not here be repeated. The same sentiment of bloodthirsty devotion was also shared by others of the faithful believers who, on the evening of the investigation extinguished the lights and savagely pounded the raiders with stove-lifters and loaded clubs, always at hand to defend the "spirits." The readers of the RELIGIO-PHILOSOPHICAL JOURNAL will be interested to learn that additional facts have been recently gathered in a more confidential conference with the "beautiful spirit" by which to supplement the *Herald* confession. A venerable gentleman whose sideshow was the Cowan cabinet for those gifted poets, the Cary sisters, but whose devotion to the Albro cabinet never wavers even at captured wigs of the Princess White Thorn, hits off the happy events in his favorite cabinet with child-like innocence. His spirits have become so familiar that they take from his shirt-front gold pins and studs for their own use in the "summer land," explaining the appropriation of these trinkets by stating that "spirits are just as fond of bright, pretty articles as we mortals are," and are encouraged and strengthened by gifts to "come stronger and stronger." He even went so far in this line as to pass into the cabinet an armful of aesthetic tiles to be dematerialized for "spirit land." The Cowans, having been "developed" by Albro and advertised by him as "doing good work in the field," copied this enterprising business feature from their tutor and encouraged presents to the spirits of every name and nature. Doctor Whitney, on one harmonious occasion, presented the spirits of the Cowan cabinet with two gold rings. One of these he placed upon the finger of his spirit daughter, Ethel, who ever after wore the ring when materializing for him. Ethel, in her short blue dress and her hair flowing over her shoulders, was the star of the cabinet. Mr. Simeon Snow brought roses for his spirit daughter on the assurance of the medium that "roses were very welcome to the spirits in cold weather"; forgetting, perhaps, the beautiful legends of "the bright land where flowers forever bloom." The title of "Prince of Givers" to the spirits must, however, be awarded to Mr. Wm. D. Brewer, whose presents possessed the charm of novelty and variety as well as plenty. His visits to the séance room were always characterized by big bundles containing fruit, confectionery of all kinds and flowers in profusion. Some would be bestowed upon the spirit of Louisa, his wife, and a large proportion were presented to his favorite spirits, whom he affectionately designated as "Faithy," "Hopey" and "Lovey." Mr. Brewer also lavished choice cigars on the spirit of "White Moccasin," an Indian brave to whom he was greatly attached. Readers of the JOURNAL will not be surprised that the "Big Injun" was personated by Mr. Cowan, decked out in blankets and feathers, he having leisure for this kind of masquerading at private séances when the arduous duties of manager were not required. The familiar child of the Cowan cabinet, "Little Elsie," was never known to advance into the circle for the best of reasons. The young woman who personated her was upon her knees and was attired in a short child's frock, yet so real did she appear to the believers that she was affectionately remembered by Miss Maria E. Brown who presented her with a large doll and by a French gentleman who gave her a pretty child's ring. Mr. Pilling, a familiar visitor at the Albro séances, held frequent communion with the spirit of an Indian maiden in short red skirts and black wig. Mr. Pilling was very grateful for these manifestations and acknowledged the compliment by numerous theatre passes.

Mr. Brackett, after a successful materialization for him, led his "Bertha" around the circle, inviting all to 'handle her hair and to notice that it was not a wig but a genuine, freshly materialized" article. The spirit of Mr. John Wetherbee's "Gracie" was personated for him by the young woman who makes the confession, while Mrs. Cowan played the role of "Flossie" who never failed to be recognized as the genuine spirit. Mr. Russell's "three darlings" were sufficiently mentioned in the *Herald*, as was also the wife of Mr. Beal whom he was sure was his genuine spouse because she called him "hubby."

In the Cowan cabinet there were but three "spooks," including the medium, save on some special occasion such as the testimonial when Ethel secured a confederate to fulfil a promise made to Dr. Whitney that she would bring a warm friend she had in the other life. This she did to the great satisfaction of the doctor besides taking the remarkable spirit walk before described through rooms and corridors to find the doctor on that evening of financial prosperity for the Cowans.

The names of the gentlemen above recorded are not given for the purpose of casting reflections on their characters, but because they are proud to be known as witnesses of such astonishing manifestations of "spirit power" and do not hesitate to publish their experiences to an unbelieving world. The writer's sole intent is to furnish them with an object lesson and, if possible, benefit other believers in the cabinet. Here we have the story of one young girl who has for a year or more personated their Ethels, Berthas, Gracies, Louisas, wives and daughters innumerable, Indian maidens and child spirits, and have been invariably "recognized" in all these roles by the gentlemen above named and hosts of others. These recognitions were so vivid and conclusive that they were uniformly acknowledged by a cordial embrace and parting kiss, the caresses in some instances being prolonged to an unseemly extent. And yet there was not one of these deluded victims of cabinet tricks who could not by a "grab" and flash of light have become thoroughly convinced of the outrageous swindle of materialization and at the same time learned how thoroughly they have been duped. It would seem as if the victims prefer to be swindled; and when exposures are made they take the part of the dishonest mediums. Not long since the unwholesome creature known as Mrs. Bliss, who has been publicly exposed over and over again, with her scant spirit toggery on her person walked into Mr. Ayer's temple cabinet, opened the curtains and announced: "Allen Putman," "Billy the Boot-black," etc., to the entertainment of several hundred of that gentleman's select guests who enjoyed the dim spectacle and declared themselves as thoroughly satisfied. One rush on the "form" and the "recognized spirit" would be found to be the Bliss woman with her discarded petticoats, etc., on the floor of the cabinet. The trophies could be secured every time if one were found rash enough to handle them without fumigation. Cleanliness is a lost art among materializing mediums hereabouts, as the Boston collection of spirit garbs conclusively proves. J. CURTIS.

The "Fools' Paradise" and its Various Creations.

(Continued from First Page.)

considered as that unity which it used to be to our forefathers. It is a part of the soul of humanity in a certain phase of its development. As such it is a rich combination of certain ideas, thoughts, and aspirations, an ideal thread on which are strung the individual pearls of spiritual existence. The ego is nothing but the temporal succession in which these ideals are thought."

This is much clearer than mud; it is perfectly transparent; man is nothing, and therefore has no soul. Fifteen hundred millions of these nothings are commonly supposed to exist as real beings, but philosopher Carus has discovered that they have no real existence, and therefore no individual soul. But there is one immortal soul or souls formally connecting the ideas, opinions and occupations of these fifteen hundred millions of nonentities. This is the immortal soul that is to be cherished with so much enthusiasm—the generous enthusiasm with which we believe in the scientific gospel of the attraction of gravitation. It is true that we shall know nothing about it after death, when our nonentity of existence is terminated, but still it is a glorious thing. It is the immortal ego of the world or something of that sort, and we should try and have a little enthusiasm about it, because we can have no possible interest in it. He continues thus:

"It is not the belief in the immortalized ego that can conquer death, but it is the surrender of this ego and its egotistical desires. This ego we know is no real thing; it is an illusion and possesses a fleeting momentary sham existence only. Reality of life is not to be found there, and if its continuity is broken in death, our individual existence ceases, but not necessarily the life of our soul. The ideal world of our mind can outlive the body, and we can gain an immortality of that part of ourselves which is most worthy of being preserved."

What enthusiastic interest we can possibly have in the literature and politics of Europe, Asia and American a thousand years after we are absolutely and totally dead, is not fully explained, but he seems to think or say that this doctrine of extinction and unconsciousness is the same glorious truth taught by the Christian religion and spiritual science. He expresses it thus:

"This it appears is the truth of Buddhism and Christianity, this is the secret that explains why they conquer the world. Resign all egotism; do not place your hope upon this fleeting existence, and devote your efforts to the creation of that higher life, of that ideal world where death is unknown and the petty tribulations of life disappear. This life cannot be realized by the poet and philosopher only, not by the great only, the heroes of mankind; it can be realized by every one of us. It is this that Christ preached, and it is this that Buddha proclaimed. Every one of us is called to participate in the higher life, for the intellectuality of a higher life is one phase of it only, and it is not the grandest part." [Higher death would be a more appropriate expression than higher life.]

"Men who have given up their individual ego, who have risen to that hight of spiritual life which knoweth no death, will live in this world as though they lived not; that they weep as though they wept not, and they that rejoice as though they rejoiced not, and they that buy as though they possessed not, and they that use this world as though not abusing it; for the fashion of this world passeth away." "If thou wilt enter into life eternal, cease to cling to that which perishes and become one with immortal life."

So according to philosopher Carus we enter the life immortal by entering upon absolute annihilation, after enjoying the temporary "sham existence" of an unreal ego. The paradise of nonentity is that to which he invites us, and surely in all the morbid dreams of optimistic or pessimistic speculation among those who disregard the methods of inductive science and therefore know nothing of future life, which has been so fully demonstated, we have never had a finer specimen of speculative absurdity than this Fool's Paradise of sham existence to day, and total annihilation forever after, which is the best thing that the opponents of spiritual science have to offer us.

Convention of Michigan Spiritualists.

To the Editor of the Religio-Philosophical Journal:

I thought I would send you a short report of the meeting of the Michigan State Association of Spiritualists according to notice in your last paper. A goodly number met at 10:30 o'clock sharp with President W. E. Reid in the chair. Invocation by the Chaplin, Mrs. Sarah Graves; singing and a short address by the president; and then the meeting was open for conference. As Mrs. Graves was one of the oldest workers present she was called on for a short speech which was given in earnest words for all to come together and make this the best yearly meeting ever held. The sentiment met with approval; other speakers followed and the time was fully taken up until it was time for a recess. Some came prepared to stay the day out, and even until after the evening meeting as they had plenty to eat and could enjoy visiting with each other. The speakers who wrote they would be here failed to come on Friday; Mrs. Baade came Saturday afternoon, and Mrs. Woodruff in the evening, but we had plenty of good home talent. Brother Thomas, who has been in our city but a few months, is a good earnest worker and he gave us a fine discourse in the afternoon, followed by mediums who gave tests. Charles Barnes, Lena Bible and others were ready with descriptions which were recognized by those for whom intended. Mrs. Lindsey and others too numerous to mention gave many such. L. V. Moulton gave some good talk. He spoke of the history of the spiritual movement of long ago, and its progress until to-day. Saturday, when the train came in, we had a goodly number added who came with baskets filled with good things for the body, and hearts filled with good cheer for the mind. Some one, a sort of "Haman," had met the reporter of the *Daily Democrat* and they got up an article that was a cut to our meeting and more especially to our president, who though it was against himself he read it and it turned everybody in his favor, for every intelligent person understood it; and when the election of officers came he was nominated and got not only the majority but the unanimous vote of the convention. Haman was hung on the gallows he had prepared for Mordecai. After that our meeting went on well. The Secretary who wrote the scandalous letter to the *Sower* last summer did not make his appearance, and Mrs. Ingals was chosen in his stead. The other officers were re-elected. There has been an increase in membership of twenty or more. Our good sister Pearsall and Bro. A. B. Spinney both sent us letters that la grippe had them fast, and therefore could not be here, which was regretted, but success did not depend on any one in the form. I can not give a full report of Sunday, only to say that there was interest manifested. In the evening every seat was taken and we had to send out for more chairs. Our large hall that holds seven hundred was full, and Bro. Moulton gave us one of his soul-stirring speeches on the signs of the times, followed by Lena Bible and many others in three and five minute speeches. Bro. W. E. Reid closed with a good test which was recognized and a short speech by his control, Doctor McLain concluding with a benediction. The *Daily Eagle* gave a good and correct report. There was something of mirthfulness caused by the article in the *Democrat* that called out an inspirational poem from sister Hinkley. It referred to the reporters and the conclusion of it was that "The fools are not dead yet."

SARAH GRAVES.

Blood Sacrifice.

Cases of vicarious sacrifice are not very frequent. We are all familiar with the one that it is said was made eighteen centuries ago "for the sins of the whole world," but it was left to this present year of grace for another to shed his blood that one might live, and this occurred not long ago in an Eastern hospital. A poor, friendless, sick workman was the "efficient sacrifice." He went to Philadelphia with good letters of recommendation in search of work, and would have had no difficulty in securing a situation only that he fell sick and was taken to the hospital. His name was Amos A. Lincoln. Some time later, one Lizzie Cunningham was taken to the same hospital, unconscious from asphyxiation. On extinguishing the gas at night she had in some way turned it on again, and a female friend who had spent the night with her was found dead and Lizzie in the condition before-mentioned. For a day and a night the doctors worked over her without effecting any change, when it was determined that the only thing that could save her was a transfusion of blood. But who would give the supply? The case got noised about among the other patients who expressed great interest, but none more so than Amos Lincoln, who often inquired after her, and finally he learned of the only treatment that could restore her. He sent for the doctor and told him he was willing to give his blood. "It is folly," said the doctor, "you are not strong enough." "I am willing to take the risk," said Lincoln quietly. Accordingly he was taken into the ward, and refusing ether four incisions were made in his arm and the blood passed into the veins of the unconscious girl. The operation continued several minutes, when it was found that the giver had lost just two pounds of blood, which was estimated to be just one-seventh of the entire amount in his system. A day past and the girl was pronounced to be noticeably better. Lincoln, when interviewed, did not wish to talk about it, simply saying, "I do not think I did anything that one should not do."

The Religio-Philosophical Publishing House, of Chicago, sends out a little pamphlet entitled "Heaven Revised: a Narrative of Personal Experiences After the Change Called Death." The subject matter is well written, and is interesting, but we would not like to vouch for its correctness. However, many persons will find comfort in perusing it, and will accept it as true. Their opinions are entitled to that respect which is accorded to all human beliefs.—[Daily Leader, Feb. 21, 1890, Bloomington, Ill.

Capitalists and Small Investors read "War" Robertson's advertisement in this paper.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones: movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

THE HAUNTED CABIN OF WILDERNESS GULCH.

S. T. SUDDICK, M. D.

A little party of us were tramping the wilderness in the interest of science, Prof. B. as geologist Dr. L. as botanist, and the writer as photographer taking views of the grandly impressive scenery in this "garden of the gods." We had camped for the night, and our attendants, three in number, including Billy the cook, were busy erecting the tent, staking the mules, and preparing for the nonce. The Professor was pecking away vigorously at a rock of peculiar color and formation with a small pick that was his inseparable companion in all his travels, critically examining, with a small magnifying glass, the pieces he had succeeded in detaching. The Doctor was busy with some ferns that grew in the crevices of the rocks below.

We were just west of the great divide that forms the backbone of the continent, and were camping on a shelf, or level plateau of ground, near the bottom of the gulch or canyon, whose rocky walls towered a hundred feet above on either side. To the east, and far above us, glistened the snow-capped summits of the divide that seemed almost to touch the sky. To the west, looking down the slope of the rock-bound gulch, the sun could be seen through the tops of the tall cedars, just sinking into its ocean bed; and just below us a clear mountain stream went hurrying along toward the sea, sending its murmuring voice far up the mountain side. Vegetation was rich in its parti-colored autumn dress, and the scene, altogether, was grand and soul-inspiring in the extreme. I walked slowly along up this shelf, wondering much if ever before the foot of a white man had trod this mountain wild, when in passing a clump of small cedars I came abruptly upon a little log hut or cabin. It was constructed of small cedar logs, or rather, large poles, each as big as a strong man could carry; the roof was of the same, covered with bark, and finally sodded with a peculiar kind of moss that grew plentifully in the vicinity. The roof sloped gently to the north. The door was a rude one made of puncheon or pieces split out and hewn, and was hung on two cross pieces that extended over a few inches at one side and upon which the puncheons were pinned.

A rough wooden latch was all the fastening the door had. Of course I was quite surprised and not a little pleased at this evidence of civilization. I rapped at the door, but receiving no answer I raised the latch, shoved the door open and entered.

At one end of the single room was a rude fire-place, or chimney made of rough stone, considerable artistic skill being shown in its construction. Cooking utensils of various kinds were hanging on wooden pins, or ranged on shelves around the walls. A large box that evidently had done service as a table, occupied one corner next the chimney; two rude stools, and some coarse blankets in the farthest corner comprised the entire furniture of the room, as far as I could discover.

After taking this mental inventory of the contents of the cabin, I turned again toward the door, and was about to pass out, when a small piece of paper pinned to the wall by splinters passed through it and into the cracks of the logs, attracted my attention. It was a leaf torn from a small memorandum book, and on it was written in pencil, in a bold, round hand: "Jerry is dead, I buried him as best I could under the big cedar. I am off for the States. Stranger, help yourself to what you see. June 18th, 18—. JIM.

I thought, is it possible that one year and four months has passed since this cabin was last occupied? And I again glanced around more critically and discovered what had escaped my eyes before, namely, a number of birds' nests in the logs and chimney, from one of which a small brown wren was eyeing me critically. Also, I noticed lying in a dark corner, an ax, the blade covered with blood and rust, and that the floor showed deep stains of blood. I passed out of the hut and walked up the incline to where grew a large cedar tree.

At its trunk lay a pick and shovel, rusty and worn, and beneath its ample shade was a moss covered grave. At the head stood a rough stone with the one word "Jerry" rudely scrawled on it, evidently done with the pointed end of the pick.

I leaned against the tree and gazed long and sadly at the lone grave, feeling that no shroud or coffin inclosed the mouldering form resting there so far from home, friends, and civilization. Did a fond mother, a loving sister, or a longing sweet heart gather in the twilight of an eastern home, and "softly repeat his name over, and sigh that he tarried so long"?

Thus musing I turned again to find my way to our camp, but as I passed by the little hut I thought of the returned miner's song, and repeated the words musingly:

The bear meat and bacon in the box from the damp,
And the pots and the pans in array;
I left them all there for some miner or tramp,
In my low cabin home far away.

And I wonder if this might not be the very cabin home of the song, and I seemed to be irresistibly drawn toward it as by some potent spell. Although it was growing quite dark, I again raised the latch, entered, seated myself on one of the before mentioned stools and leaned back in a comfortable position against the logs of the hut. The box spoken of was at my elbow, and I raised the lid and looked in, and, sure enough, a quantity of dried venison and bear meat, in a fair state of preservation, and a sack of musty corn meal greeted my astonished gaze. I closed the lid, and with my elbow resting on it and my head leaning on my hand, I fell into a deep reverie, or sort of slumber.

Suddenly the scene changed. A huge bear lay just outside the door, dead. The bloody ax had moved to the center of the room, and the blood on its blade was fresh and red, and and pools of the same sanguine fluid besmeared the floor, where, a few moments before, only faint stains had shown. The blankets in the corner were spread out and occupied by the prostrate form of a fair-complexioned, slightly built youth, with blue eyes and soft, brown hair that hung in wavy masses about his head and shoulders. His face was deathly pale and his shirt and nether garments were badly rent in many places and stained with blood. His left arm, and small, delicate hand, were fearfully crushed and mangled, and it was plainly apparent that death was fast approaching.

"O, will Jim never come?" he gasped feebly, turning his eyes toward the door.

I tried to rise, but seemed chained to the spot by some invisible power; neither could I speak. Just then a hunter approached the door, carrying a gun and a small deer; the latter he threw across the body of the bear, rested the gun against the logs of the cabin and entered.

In a moment more he was kneeling beside his friend, with an anxious look of inquiry on his rough, but kindly, face.

"It's all over with me, Jim" said the young man, feebly; "I succeeded in killing him at last, but you can see what he has done for me. When I heard him at the door I thought it was you, and I opened it. He rose up on his hind feet and pushed so I could not shut it again. Then he slashed me with his claws and I sprang for the ax and struck him, splitting his skull, but he crushed my arm with his teeth, and disembowled me with his claws. "No, Jim, you can do nothing for me," he continued slowly, and hesitatingly, "only I—want—to—tell—you—" a spasm of pain passed over the fair, youthful face, the long lashes closed over the large, blue eyes, and the breathing ceased.

The kneeling man caught the slender hand and held the pulse one moment in his trembling fingers, then convulsively drew the torn shirt from over the region of the heart to ascertain if it still performed its pulsations, and in so doing revealed the beautiful, though lacerated, bosom of a woman. One quick glance at the wavy brown hair, the long lashes now shading the deep blue eyes into whose liquid depths he had often gazed searchingly, the small mouth and dimpled chin, and with clasped hands he uttered the stifled cry, "My God, it is Mary!"

Replacing the torn garment tenderly and reverently over the lacerated bosom, that bosom upon which his head had rested so fondly in days that had long gone by, he seemed for a moment dazed with grief; then he leaned over until his lips touched hers in a shower of passionate kisses, as he wailed out in heart-broken accents, "Oh, Mary, darling, why did you come?"

Slowly, like awakening from a sweet sleep, she opened her eyes and looked up with a smile. Jim tried hard to speak, but there was only a husky sound in his throat that ended in a whisper, repeating the question, "Oh, darling, why did you come?"

"To tell you, Jim, that I did not mean it. Oh Jim, do, do forgive me!" she cried.

Jim placed his finger gently on his lips.

"No, no, Mary it was my fault, all my fault. I provoked you to do as you did. You served me just right. But when you told me to go, and shut the door in my face, it made me very angry, and I went right home, climbed in at the window of my room, placed a few things in my valise, and in an hour was on the train bound for Denver, and—"

"Jim," she said, interrupting him, and laying her little hand in his, "Jim, I am dying, spread the blanket over me—there; now give me a sip of water; now listen; my time is very short, but I must tell you before I go. After you left I was heart-broken. I knew your temper, and I felt that you would never return to me, and I determined then, that sometime I would go and find you, but father was dead, mother was an invalid, and I could not leave her. For five long, weary years I nursed and cared for her; then she died and I was free. I sold all the property, drew the money from the bank, and came west. I made Denver my headquarters, and for two years I roamed from city to city, from town to town, and from camp to camp. I scrutinized every face, but could not find you. My pale, sad face, earnest eyes and slender form won me many admirers, and scarcely a week passed but some one wanted me for a wife, and piles and piles of gold were laid at my feet, but I refused them and their 'dust.'

"So finally, in sheer desperation, I donned the male attire and cut my hair as you see. This gave me more freedom, and I went into the mines. What attraction brought me to "Wilderness Gulch" I know not, but I came to the camp where you found me just in time to save my life. The gold they thought I had stolen was my own. The dead miner of the gulch was murdered by other hands than mine. You took me from them at the imminent peril of your life, and brought me here. I knew you from the first, but could not reveal myself to you for very shame's sake. To be with you, and know I could be of use to you, was joy enough for me, and I thought after a while I would persuade you to return to the States, then I would keep track of you and meet you some place dressed as I used to, dress, and would not tell you until after we were married that I was once your boy 'Jerry.' I knew you loved me, Jim, for you often called my name in your sleep. But this dream of happiness is all over now, and perhaps it is the best for both of us."

She had talked hurriedly and with some animation, but now she seemed exhausted. A spasm of pain again swept over her, and a shudder caused Jim to tuck the blankets closer around the slender form. Her eyes closed for a few seconds, and it was evident that her moments of earth-life were few, and the end was near. But she once more roused herself, and again asked for water. Jim raised her head tenderly, and placed the tin cup to her lips. She drank and seemed refreshed. Then she gazed up into the tear stained face bending over her and said, tenderly, "Jim, promise me before I go, that you will do what I tell you."

"I promise, darling," said Jim hoarsely. She smiled, and said feebly, "Bury me beneath the big cedar, Jim, and then go home to the old folks. Your father and mother are both living, and need you sadly. They have long mourned you as dead. I promised them when I came west to find you, if alive, and send you home. You have gold enough, and mine will help you some. Will you do this?"

"Yes, darling, I will do all you say." Again she looked up in his face tenderly, and murmured, "Kiss me, Jim."

The kneeling form bent low over the dying girl, and pressed a long, passionate kiss upon the fast blueing lips. Again her eyes closed, and she seemed to have softly passed away. Then a bright smile lit her face and she said "Jim, I must go: the angels are coming for me. Oh, it is mother and sister."

Just as she spoke I saw two beautiful beings in glistening white robes come and bend lovingly over her. They kissed her tenderly and smoothed the hair from her forehead, and then stood aside, seemingly waiting for something. Jim paid no attention to them, and it was evident they, to him, were invisible. The dying girl gazed at the two heavenly visitants with a look of intense admiration and love, and murmured "Mother, sister, I will be with you soon;" and then said in a louder tone, "O, Jim, I must go, they are waiting for me. God bless you, and keep you good always. I will come back to you and be your guardian angel; mother says I may; bless him, mother, bless him."

The elder of the two figures passed around behind him, and held her hands over him as if in benediction. The dying girl murmured "Good-by, Jim; remember me." A shudder shook her slight frame, and her beautiful eyes closed to open no more on earth. Jim kissed her passionately again and again, and called her name piteously, but she heard him not with mortal ears. I gazed at the kneeling man, now convulsed with a terrible agony and ringing his hands in utter despair, and then at the white, still face of the dead girl, smiling even in death, then I raised my eyes to the white-robed forms standing by. What was my astonishment at beholding three, in place of two, and recognizing in the third the arisen spirit of the dead girl lying before me.

She passed around her own prostrate body, knelt a moment by the side of the man she so devotedly loved, placed her white arms lovingly around his neck and kissed his brow and cheek with ineffable tenderness, seeming to share his griefs, but he knew it not and still kissed the cold blue lips and chafed the fast stiffening hand of the lifeless form. Then the mother and sister approached, and raising her up gently led her away. Just then the lusty voice of Billy the cook calling loudly for me to come to supper roused me from my stupor. The cabin was dark as pitch. I groped my way toward the door by feeling along the wall. I found it and passed out, closed it carefully after me, and by the light of the camp fire I hastened to the tent. A hot cup of strong coffee quieted my trembling nerves.

The Physical and Astral Bodies.

Dr. John C. Wyman of Brooklyn writes the *Twentieth Century* in criticism of Penticost's attitude concerning a future life. He quotes from Penticost as follows with remarks:

When I say immortality.... I mean the conscious continuance of the individual in separate personal life after the body is dead...I do say, emphatically, that everything that we know of in this universe of which we, ourselves, are a part, goes to prove that we, when we die, will fall as the trees do, as the roses do, never to live again as the same separate conscious personalities.... I defy you to explain how a person can think, and feel, and love—how a person can live—after the body is dead.... I deny that there is one scientifically proven fact to show that there is any such future life in store for us.

The mistake, it seems to me, lies in the conception that the physical body is the all in all, and that therefore when it dies the conscious indwelling spirit, the ego, the I am, ceases to exist, whereas I deem the truth to be that the physical body is but the humble servant of the conscious indwelling personality or spirit, which uses the body as the instrument whereby it (spirit) comes into contact with and cognizes matter and all forms of material existences, from mineral to human. The spirit, therefore, is not dependent upon the physical body for its continued existence, but can and does exist independently thereof.

Again, I assert that this indwelling spirit possesses a more etherealized yet substantial body, composed of a far more sublimated form of matter than the physical body, (even while the earthly body is still living,) and that the conscious personality, the spirit, the Ego,) inhabits this astral or spiritual body during the whole period of earth life, which astral body is intimately united, by subtle magnetic forces, with the physical one. Also that the indwelling spirit has the power, under certain conditions, of detaching this astral body from its close association with the mortal one, and of causing that astral form to appear in places more or less remote from where the mortal body lies in an unconscious or trance condition.

After the death of the physical body (or the outer shell of aggregated material atoms), the conscious personality, still inclosed or dwelling within its astral or spiritual body, becomes a dweller in spirit life or the Spirit-world, and from that sphere of existence has the power and does return to earth, communicates with friends still in earth life, informs them concerning its spiritual environment, its life of continuous activities, giving unmistakable evidences of its identity and individuality, and demonstrating its power over ponderable matter, through a knowledge of the laws governing the electric and magnetic forces of nature, whereby various psychical manifestations are made, which extend from the simple rap through the long list of phenomena until the important phase of materialization of spirit forms is demonstrated.....Paul's motto, "Prove all things; hold fast to that which is good," is as valuable now as when written centuries ago, and all who wish to gain more knowledge than they now possess concerning these interesting truths, can always have the opportunity of proving the truth of all the statements I have made, by the results of their own investigations into the realms of occult phenomena, when they earnestly and faithfully pursue their inquiries according to truly impartial and scientific methods.

In the Old Slave Region.

The following contribution from the JOURNAL'S loyal friend, Miss Brindle of Detroit, consists of extracts from letters written her by the wife of her cousin, Dr. O. W. Owen. Miss Brindle says: "If you have space, please publish in the JOURNAL for the rising generation, some of whom fail to understand why the war was necessary":

"Huntsville, Alabama, is a beautiful town of nine thousand inhabitants, situated in the Cumberland valley at the foot of a mountain. The drives about here are beautiful. There are paved streets, waterworks, gas and an ice factory. The town is very old. In the ante-bellum days it ranked next to Richmond, in point of aristocracy, and in no one town in all the South can be seen so many of the typical old plantation houses. They are stately mansions in very truth—real dream houses, representatives of a reign of prodigality, luxury and hospitality that has passed from earth. There is an unutterable pathos about these places. Many of them have known the joys and sorrows of five generations. To a question addressed to a darkey who lives there the answer came in this wise: 'That is the old Burns place, miss. Befo' de wah dey kept a thousand servants but the men folks all got killed in de wah and widow Burns she live dah 'lone now. Mighty nice place—regular old timer. I reckon you a stranger here, miss?'

We went to the 'Calhoun Place,' now used as a government building. This old landmark stands in the centre of a terraced square full of grand old trees and entirely enclosed by a high brick wall. The marshal, an exceedingly polite southern gentleman, showed us through. He entered a hall (as wide as your two parlors are long) running through the entire house and opening upon another porch at the back. The ceiling was beautifully frescoed and fairly preserved. At the left was a drawing-room as large as a church, also beautifully frescoed and lighted by a dozen small paned windows and heated by three fire places. The mantels were of white marble. On the other side were sitting-room, dining-room, butler's pantry, etc., all similarly decorated. The dining room is wainscotted in oak as black as ebony. When the Calhouns occupied it there was a winding staircase of white marble, but that was taken out about thirty years ago and replaced by a poor wooden one. The chambers are very large but in a dreadful mouldy, demoralized condition, and altogether presented such a ghostly appearance that when I got to the third story I instinctively stretched out my hand and ignominously but furtively clutched the coat tails of the guide and declined going any farther. Really it did not seem as if any good or pleasure had ever been experienced in those walls. Nothing would have induced me to remain alone for five minutes in any room, although the lower ones were many of them full of men who occupy them daily. We next descended to the basement where the floors were of stone and the windows as heavily grated as a jail. These were the store-rooms, offices and overseer's room. Off from one is a narrow stone passage leading to the slave quarters and on the other side of the room there is a heavy iron door. The Marshall said, 'Ladies, if you will excuse me I'll leave you here and ask the old mammy who takes care of the office to give me a lamp so that you can see the inside of the dungeon.' We each gave a [illegible] like a couple of kids and ran after him, [illegible] would we go into the building again u[illegible] he came back with the lamp. Well, the [illegible]geon is of stone, high enough to stand [illegible] right in; is about eight feet long and [illegible] wide—no windows of course. In the c[illegible] of the floor is a huge iron ring to wh[illegible] merly was attached a ball and chai[illegible] place was dreadful enough without it. You could scream yourself hoarse in there and no one be the wiser. All the walls and partitions were of brick, three feet thick, all through the house, and this place was like being imbedded in a mountain of rock. It was a palatial place some seventy years ago, full of beautiful old paintings and statuary, built by the grandfather of the young lady who was left alone in it thirty years ago. She sold it to a gentleman for $25,000 who leased it to the government. I suppose it could be repaired but no one would live in it. It has been called haunted for forty years. I believe it is, by the poor black creatures who suffered in it. The servants' quarters are back of it, consisting of two large brick buildings. There is a beautiful government building nearly finished, on the place and when completed I presume the old mansion will be pulled down and the grounds platted and sold. I wish it could be left as it is, being the best nineteenth century relic that one would be able to find. A poor, decrepit old horse belonging to an old negro was grazing on the lawn in front of the house. I never saw finer grounds,—a private park—though they were utterly uncared for."

Prof. Jastrow's Jugglery.

To the Editor of the Religio-Philosophical Journal:

There is one point in Prof. Jastrow's apology which needs a little more airing. He refers to his misrepresentation as "so slight an error," etc. If he means the slip of his pen(!) "that crossed off part of the parenthesis instead of all," we may allow it to pass as a slight error, but if he means to imply that the error of imputing to a genuine medium the tricks of an exposed mountebank is "slight," he needs further education to fit him for an oracle in psychic studies. His language plainly implies that he regards all mediums and all pretenders alike, and if a fraud has been detected and exposed by Spiritualists, it settles the question for all the claims of genuine phenomena. He coolly informs us that his "point was simply that a medium was exposed in the manner indicated, it being entirely immaterial who the medium might be!" If John Smith has stolen a horse and been caught and acknowledged the crime, would Prof. Jastrow think it immaterial who the thief might be? Suppose we publish Prof. Jastrow as the culprit? Would he think it "so slight an error?" But he intended to "omit all mention of names wherever possible." He seems not to have known that scores of pretenders have been exposed and confessed their guilt; and that Spiritualists have often been the first to detect and expose them. If a medium had been exposed, does it make no difference whether it be an accredited medium whose character is above suspicion and who has endured the most thorough scientific scrutiny, or an unknown adventurer? Did Prof. Jastrow think he was making a new revelation to the world? Was it a matter of importance to his theme that "a medium had been exposed"? He need not have consulted *Lights and Shadows* for that information. Who did not know that "a medium had been exposed" before Jastrow was ever heard of as a psychic savant? The fact is, if there was any significance whatever in his reference to an exposed medium, the entire force and value of the information lies in the name and character of the person accused.

D. D. Home was a rare medium, accredited by all who ever witnessed his wonderful powers. If Prof. Jastrow can show that he had been exposed, and confessed his guilt, he

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES

1. To what church, or churches, did, or do your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and not Government?

RESPONSE BY I. N. BOICOURT.

1. My parents were members of the Methodist church. I was also a member and a preacher for thirteen years in the same church.

2. I do not know. I shall have to answer this question as I did formerly the one, "When were you converted?" I never could tell—I seemed to have just grown up that way, and I found myself being accused of preaching Spiritualist doctrines before I knew anything about Spiritualists or Spiritualism. When I began to "investigate" four years ago I found little need of change in belief or habits of life.

3. Do not remember to have ever had any other belief.

5. I make it so. My neighbor does not. Spiritualism can be put to many uses. My neighbor uses it to secure "lucky numbers" in lottery drawings and to get pointers on stocks and grain. I try to use it to round out my present life so that I can make good headway in the next. I once lived near a beautiful little lake in which I fished and bathed. An old schoolmate used it to drown himself in.

6. I wish I could tell you. It needs something and I think the "something" is in the air. Our friends on the other side have not told us yet what it is or when it is coming, but I have a suspicion that they know more than they tell us. A discontinuance of most of the Spiritualist periodicals would not hurt the cause any, and a tenfold increase in the circulation of the JOURNAL would help very much. The greatest curse of Spiritualism is that anybody may foist upon the public any opinion, book or paper he chooses, do anything his base nature may dictate in the name of Spiritualism, and no one can with authority gainsay him. But it may be that we have no right to appoint a dictator or undertake to regulate. I often wished that my schoolmate had in some way been prevented from committing suicide in my lake; he kind of spoiled it for my use. He may have had as much right to use it in his way as I had in mine, but I always felt that he did not treat me just right. I feel much the same about Spiritualism sometimes.

7. This knowledge may help much in very way. The voices from the other side give no uncertain sound about the relations of the present life to all the future. The law of kindness, benevolence and love is interwoven with all psychic law. Paola, Kan.

ORGANIZATION.

C. STANILAND WAKE.

If you will allow me to make a few remarks on the question of organization which has been so fully discussed, I should like to do so in connection with certain communications which appeared in the issue of Feb. 22, of your valuable paper. The remarkable narrative of the Rev. Stephen Noland relates the appearance to him, not of a deceased friend or relative, but of the Lord Jesus Christ. Now, whether this vision was actually objective or was merely subjective as being developed from his own inner consciousness, as I think it must have been, it had a lasting effect on Mr. Noland's mind and may be taken to represent the highest phase of Spiritualism, and that which unites it to Christian belief. From this point of view Spiritualism may be regarded as, in the words of Mr. A. H. Colton, "a coming to the surface of the Christ principle which has been so long buried and which is to take the place of the materialistic church," by which is meant the church as "so coated with creeds and dogmas that the truth cannot be found." From time to time, however, the inner spiritualistic principle breaks through this materialistic coating like the molten lava through the hard earth-crust, and there is what is known as a religious revival, which those affected by it claim to be such a subjective revelation of Jesus Christ as Mr. Noland had, although not so vividly realized, and which is ascribed to an outpouring of the Holy Spirit.

Two questions here present themselves. First, is this higher phase of Spiritualism more prevalent in spiritualistic circles than in the Christian church? and secondly, is it the most prevalent phase in these circles? For an answer to the second question I would refer to the concluding sentence of the Hon. Sidney Dean's letter on organization. He writes, "May the spirit guides part the clouds of doubt and indicate the will of our co-workers of the celestial spheres." In no part of that letter is God or Jesus Christ mentioned in connection with modern Spiritualism, but it speaks of "the missionaries to the Christian and non-Christian heathen of the civilized world." Mr. F. of Utah evidently takes the same ground, as he boldly proposes to let the question of organization be decided by the dwellers in the Spirit-world, in which the headquarters of the society should be located. Judging the whole subject from the highest standpoint you very justly condemn such views; but is it not true that those who claim the title of Spiritualists are, as a rule, yet on the lower plane? Moreover, is not this very fact the *raison d'être* of what is known as Spiritualism? Its highest phase is known to all religions and is simply a form of ecstasy such as was enjoyed by the Druids of old, as it is occasionally by the modern Methodist. The remarkable woman, Margaret Fuller, was under its influence for a considerable period. If ecstasy were a phenomenon of not unusual occurrence, and its subjects were to unite as a body, the association thus formed would be an organization of Spiritualists in the highest sense. This is, however, a remote contingency, and in the meantime why should not the organization proposed through the JOURNAL be established for the study and development of the phenomena of Spiritualism on its lower plane? I say "development," because if the phenomena affirmed by so many of your correspondents to have been experienced by them are objectively, as well as subjectively, real, it ought to be possible to discover such conditions as will render constant communication with the Spirit-world easy, not merely for highly favored individuals, but for every one who would place himself under those conditions.

Philadelphia, Pa.

"LIGHTS AND SHADOWS OF SPIRITUALISM." *

The Faiths of Ancient Peoples.

M. C. SEECEY.

There are a few books in this world that live. They live because they are the outbirth of divine archetypal ideas. Homer, Plato, Aristotle, Dante, Shakespeare, the Bibles of all nations, would form the world's thought and experience if all other books were burnt. Home's "Lights and Shadows of Spiritualism" will live—not because, like the rest, it is the world's photographed thought, but because it is a record of facts without which the other world-books would be inexplicable. It is a grouping of a series of face experiences from which a scientific induction can be formed which, with the facts of his own life and the well attested facts of others, demonstrate the continuity of personal existence beyond the grave. These, taken in connection with the arguments drawn from these facts and some consciousness, prove the immortality of the soul. Hence, as an aid for this sole purpose, the book will live—live when the verbiage of present actors in the events transpiring will be forgotten or pronounced trash by the judgment of mankind.

"Lights and Shadows" will confer another very important service upon mankind. It will, while recording the variable, the phenomenal side of life in both worlds, give the philosophic mind the clue by which the religious truth of history can be verified and conclusions drawn which will lift the variable, the phenomenal, into the higher realm of the constant, the permanent, the eternal in God's dealings with the world.

Once posit the fact of man's immortality and he stands in the blaze of the light of both worlds, ready to grapple with the problems of evil, the incarnations of the Christ, the dealing of Providence with men and the teleology of God's purpose in history, and the final outcome of all this mystery which burdens, oppresses and makes the heart of man sick as he contemplates his present environment. It will be seen that Spiritualism is the one word which covers all this multifarious illusion and reality. Our duty, therefore, in dealing with its output, is not to seek a new name, but to clarify, purify, discriminate the truth from the falsehood—the fact from fiction and stick to the much abused, ridiculed and travestied word. It has stood the test and no better can be found to express the exact facts as I hope to show by your permission in this series of letters. I shall write them as I feel like it and endeavor to convey in as simple form as I can, and without any attempt at art, the conclusions, chance thoughts and experiences on the lines worked out by Mr. Home. If I can make others see what I see in his book then I will feel that I have done something to help others help themselves. After all, this is about all any of us can do. Man is a queer animal. He can be led like the ass to the fountain, but we can not make him drink the flowing waters of God's perennial truth.

There is one thing about Mr. Home's book. It indulges in no fine-spun theories. It is simplicity itself in one thing. Its whole bent and bearing is to make the reader realize that angels, good spirits and devils have their personal existence in the other world and that through all time they have communicated with this. That is the meaning of the book; and that means Spiritualism as Mr. Home understood it, and as I hope many others understand it or will understand it, who have or may yet read his book. There ought to be a million of copies printed, sold and read here in America. I hope you, Mr. Editor, will be the fortunate man to realize the praise, the profit, and be the bearer of this torch of truth to the "million" if not millions of true Spiritualists.

That the reader may have a forecast of Mr. Home's book, I beg leave to append hereto his first chapter:

"There descend to us among the fragmentary records which, with shattered temples and decaying cities, form the only remaining proofs that such nations as the Assyrian and the Egyptian were once great upon the earth, many evidences of the vividness with which light from another world broke in upon man during the earlier ages of our own. Every spiritual phenomenon which has in this present day startled the Christians of the West was tens of centuries ago familiar to the Pagans of the East. On the common foundation of a belief that spirit-visits were neither few nor far between, every mythology of those far-back times was based. The most superhuman virtues and ultra-bestial crimes of Chaldean, Phœnecian, Egyptian, Hebrew, Greek, and Roman, are traceable to a spiritual source. For then, as since, the good of the truth that man cannot "die to live again," but, living once, lives eternally, was at times largely perverted to evil. Side by side with noble natures, made yet higher and purer by communion with high and pure minds that no longer tenanted the flesh, were demons doing the behests of demons—evil creatures of both sexes, and all ages and conditions, who, instigated by spirits still fouler, worked ceaselessly to fill the earth with bloodshed and uncleanness. By intercourse with spirits the cheerful assurance of immortality was perpetuated through all times and nations, and the dark vestibule of the grave brightened with a glory from beyond. Through intercourse with spirits, also, the awful rite of human sacrifice—men seeking to appease imaginary deities by the murder of their brethren—had birth. It was natural that when, at the touch of the departed, the clouds which veil our Hereafter shrank away, man, gazing on the newly revealed morning-lands, should imagine he saw gods walking there. Thus the power of the spirits for good and evil became immeasurable. The valiant phalanx of the Greeks rushing down upon the Persian multitude at Marathon, every breast thrilling with the thought that around thronged the spirits of their ancestors and the deities of their nation, inspiring and encouraging them to the combat, affords an example of the best phase of spiritual influence. The same Greeks solemnly hewing in pieces or burying alive unhappy captives whose torments would, they supposed, win them favor in the sight of evil beings erringly exalted into deities, may stand as an instance of the worst. But the dark and the bright phases alike witness to the intensity of faith which primeval man had in the invisible. Even when we know little else of a nation we know generally that the corner-stone of its mythology was a belief in the return of the departed. Heroes and sages were not, when death snatched them, lamented as having forever passed away. Their spirits hung still above the land they had loved and served; at times visibly appearing to the posterity by whom they were adored; counseling them in the moment of danger, or leading on their hosts to victory. If a spirit were frequent in his appearances and mighty in the services he rendered, he speedily became worshiped as a god. Again, when it was discovered that only in the presence of certain persons could spirits manifest themselves, these mediums were set apart, and priesthood had its origin. Immortal man is immortally ambitious—peculiarly liable also to mislead and be misled. The priest speedily aspired to be the founder of a sect—the builder-up of some system of theology or government. He walked among men as one with them but not of them; clothed with distinctive garments; hedged round by the sanctity of mysterious rites. From among the invisibles who surrounded him he selected as his peculiar guardians and guides those whose counsels were agreeable to his soul. It leaves a dubious impression concerning the majority of spirits and mediums in ancient days, that in every land of which we have knowledge we find altars dripping with human blood; prisoners of war butchered by the thousand as acceptable offerings to the gods; temples polluted with licentiousness; the most unblushing vice; the most systematic cruelty. These things all sprang from the abuses of communion between world and world; abuses for which spirits alike with men were blamable. Were the beings anciently worshiped as gods in reality devils? If by devils we understand human beings depraved to the lowest pitch, then many, probably, might be accounted so. It is not to be doubted that then, as now, the messengers of God, high, holy, and pure spirits, constantly watched over and communicated with the better children of earth. But to that end mediums were necessary, and the mediums were usually ambitious and often depraved. Loth to be but the servants of the spirits, they foolishly and uselessly aspired to govern them. The entreaties and admonitions of their good angels were neglected and condemned, until these in grief held aloof and seemed to have forsaken the earth. The dangerous beings who counselled pleasant things, and, while seeming pliant to the slightest wish, held their victims firmly to the service of evil, reigned almost unchecked. Dwellers in darkness, they desired, with the malignity of unrepentant wretchedness, that souls yet on earth should enter the spirit-realm tainted with a leprosy deep as their own. Through their fancied masters and real tools, the priests, nation after nation was led away from faith in the one God to worship His creatures. What these deities were the records that have descended to us irrefragably prove. Resembling men, they are depicted as possessing the passions and attributes of fiends. In every mythology it was a cardinal point that to avert their wrath blood was necessary. Fearful penalties were denounced against such as offended these pseudo-gods. Among the light, lively peoples of the south of Europe the idea of punishment after death took the shape of confinement in silence and eternal night; with sterner nations it was a vision of unhappy faces looking up from a burning tomb. The infamous doctrines that have disgraced our own age, doctrines which seek to sap the very foundations of society, and, taking from love all that is beautiful and endearing, leave only its filthy and debasing mockery—were inculcated by these deities, enforced in their temples by precept and example, and disseminated through nations with the effects of a pestilence. What society was two thousand years ago history witnesses but too well. Good, and good spirits seemed almost to have fled from the earth. The servants of evil were everywhere. All temples of all deities had become offences to the eye of heaven; plague-spots of bloodshed and licentiousness. The many accepted, as they have in all ages done, the deities offered to them, and, obedient to their behests, cultivated the evil of man's nature and carefully repressed the good. The intelligent and gifted perceived that, living or fabled, the beings to whom the nations erected temples were assuredly not gods, and the creators of the universe, but either monsters of the imagination or creatures of a scale somewhat beneath that on which they themselves moved. They sought refuge accordingly in epicurean negation and attention to the things of this life. At length the evil grew to an unendurable height. That period when the Roman power had attained its zenith was the nadir or the morality and happiness of man. Then the forces of good in the invisible world began once more to stir. Upon the earth enervated with wickedness and convulsed with strife; upon nations where the most hideous vices stalked the land openly and unashamed; upon nations where the stake, the cross, and the scourge were in hourly use, and where man plotted how to be most inhuman to his fellow-man; upon the century of Tiberius, Caligula, and Nero, of Messalina, Agrippina, and Docusta, the great awakening of the Christian gospel dawned. Founded in miracle, attested by prodigy, spread by apostles whose touch healed the sick, whose words caused the maimed to become whole, and the cripple to rise and walk, and to whose eyes was revealed the whole radiance of the Unseen, it conquered rapidly region after region; setting at defiance the possible and the common, and discovering by burning proofs that the ladder which Jacob beheld was but faintly typical of that immortal one stretching from earth to heaven, by which multitudes of the departed have in all ages continually ascended and descended.

"I have said that since the founding of our world communion with another has existed, and that in every fragmentary history of an ancient nation its tokens peep through. Among the very few legends which time has floated down to us respecting the mysterious Etruscans, is one which ascribes to them devotion to magic and the power of raising the dead. Their cognate race, the almost equally mysterious Phœnicians, had in the highest degree the belief both in evil and beneficent spirits, and in their evocation by means of wild and complicated rites. Other nations, of whose mythologies but the most slender scraps have been handed down, the Scythians, for example—the Gauls, the Teutons and the Sarmatians, appear also to have cherished this universal faith. In France and our own isles the Druids were acquainted with the phenomena of clairvoyance and animal magnetism; they cultivated the trance, and through visions sought for an insight into futurity. The histories of Egypt, Assyria, Chaldea, and Persia—of Greece and Rome—of India and China, are steeped in Spiritualism. In a later portion of this work I shall dwell upon the Hebrew annals. It will be sufficient that at present I, under the head of Ancient Spiritualism, devote my attention to the countries already named; that I bring from the storehouse of history the best-attested incidents illustrating the communion of men and spirits, and make clear their relation to phenomena witnessed in our own age. I confess that it is impossible to construct from the imperfect relics of ancient chronicles narratives of such weight and authenticity as are available from the rich materials of more modern times; but enough remains to amply illustrate and verify whatever I have already asserted in this introduction to my task. I shall seek to show that the occurrences received with stubborn incredulity in the nineteenth century were familiar to the first, and perhaps equally familiar to centuries long anterior to the Christian era. I shall point to the belief in the supermundane entertained by the mightiest minds of these ancient ages, and rank as spiritual believers such giants as Homer, Hesiod, and Pindar; as Æschylus, Sophocles, and Euripides; as Socrates, Plato, and Pythagoras; as Alexander and Cæsar; as Virgil and Tacitus; as Cicero, Seneca, Pliny, Plutarch, and a hundred more. Finally, having pointed out the vivid resemblance which the spiritual phenomena of the past bear to the spiritual phenomena of to-day, I shall call attention to the fact that the outbreaks of evil which of old convulsed the earth were heralded by just such clouds as, at first no bigger than a man's hand, have rapidly come to overcast the present spiritual horizon."

* Lights and Shadows of Spiritualism. By D. D. Home. 8vo, 412 pages, English Edition. Price, $2. Religio-Philosophical Publishing House, Chicago.

A VIEW OF THE BEYOND.

Scenes of Ravishing Beauty---A Man Talks With Friends He Knew on Earth.

To the Editor of the Religio Philosophical Journal

I am postmaster of this town and am also engaged in general mercantile business. I have been a firm believer in Spiritualism for many years, and during the past few years I have had remarkable visions or views of the Spirit-world. At the suggestion of some of my friends I will endeavor to describe a view which I recently had of that land to which I am now fast hastening. On the night of February 13, this present winter, after my bodily faculties had been composed in slumber, I was carried irresistibly yet gently by some indescribable force to a country of exquisite beauty. The landscape or plateau which seemed to spread out before me was dotted with flowers of the rarest delicacy of tint, and the air was filled with the richness of their perfume. I cannot describe fully, with tongue or pen, the grandeur and beauty which surrounded me as I stood in silent wonderment and admiration. At first I was content to commune with the flowers and trees, and breathe the balmy, fragrant air—indeed for a time I seemed to be enveloped in a vapor laden with the perfume of roses. Selfishly, perhaps, I was content for a while to enjoy these beauties alone, but it was not long. The silent glen, the golden sunlight, the winding ravine with its mossy nooks, the silvery brooklet leaping over pebbles of amber and gold were too much to be admired alone, too sacred for the eyes of a hermit, and thus instinctively my soul yearned for companionship for a kindred voice. Seemingly in obedience to my wishes I saw seated, some little distance from me, a man whose features were familiar, notwithstanding his present youthful appearance. I could see in his eyes and smile much that reminded me of my old time friend, J. C. I approached him and he extended his hand in mutual recognition, saying, "David I am glad indeed to meet you; how are you pleased with our surroundings?" He chatted awhile upon topics familiar to us both, having reference to earth life, and he interested me very much by describing and explaining much that pertained to his present existence. Whilst we were talking another familiar face and form approached me from a different direction. In this individuality I recognized very readily my old friend and former neighbor, H. Y. He also extended the hand of welcome and his voice and manner of expression soon carried me back in memory to the years of the past. My friend, when on earth, had a peculiar style of expression and although he was never considered a profane man yet his conversation was frequently interspersed with what might be regarded as an abbreviation of profanity. Whenever he wished to be regarded as emphatic or particularly in earnest he would say "dang it," and I was somewhat surprised and considerably amused when he used the same expression to me, as we stood amidst the flowers on the green landscapes of the Spirit-world. In the midst of our conversation I was delighted to hear strains of music which came apparently from the distant hills, and oh, such music! nothing approaching it had ever before regaled my ears. At first I was unable to distinguish articulation and I was at a loss to know whether it was vocal or instrumental; but as it drew nearer I could not only distinguish the words but I could plainly see the singers who composed this celestial band. On they came until they had approached within a few yards of us. They then halted and I was in a position to observe them closely. They were perhaps twenty in number, dressed in the most gorgeous uniforms bespangled with shimmering silver, diamonds and gold. Resting upon each shoulder and reaching out in front of their faces was a peculiar box-like instrument made of some light material and seemed to be readily adjusted to any angle. In front was a circular telephonic mouthpiece, or sounding board, and in the sides leading from the shoulder outward toward the mouth-piece were small silver bells. These bells seemed to be so graded in sound as to be in exact accord with the voice of the singer, that is the bells in the various instruments were in harmony with individual voices and also attuned to the different parts of music; thus, the soprano, and tenor, and alto, and bass voices were aided both individually and collectively by the sound of the bells. Several pieces of music or rather several songs were thus executed or sung whilst the band of singers was near us. To say I was delighted, electrified or enchanted, would but feebly express my feelings on this occasion. There in the vales of the future I had met two old congenial friends and the event was being celebrated by strains of the sweetest music; nor was this all—the band ceased singing, and when the echo of their voices had been wafted away on the air which was laden with the perfume of pansies, hairbells and jessamines, one member of the band left the ranks and smiling took me by the hand. I was overjoyed to find in this personage a long departed friend and kinsman. My relative had been accorded a very sweet and melodious voice when on earth, but this talent had been augmented many fold since he had become a dweller over there. At the time these scenes were being enacted I was fully cognizant of the fact of my spiritual surroundings. I knew that the flowers, the trees, the grasses, the golden sunshine, and the balmy fragrant air which I then enjoyed belonged to the realms of the hereafter. I knew then, as I know now, that the friends with whom I conversed and whose society I so much enjoyed were the friends whom I had known on earth; that the music which charmed my soul was the music of the spheres, and I left these friends and these surroundings with feelings of regret. And now since I have again assumed the conditions and burdens of earth-life, I look forward with pleasure to the time when I shall be released from the pains and the sorrows incident to earth, and join my friends in the beautiful land beyond the river of death.

Kimball Station, Mich. DAVID PRICE.

MAGNETIC SLUMBER.

Interesting Experiments in Mesmerism by Rev. C. P. McCarthy.

On the night of Wednesday, March 5, Rev. Charles P. McCarthy gave some interesting experiments in mesmerism at his private residence in New York City. In a brief lecture the experimenter explained the theory of the force known as magnetism, mesmerism and hypnotism. He disclaimed all idea of its being in any sense supernatural and said it is governed by natural laws like steam, electricity or any other force. In hypnotism the force is will-power scientifically directed, and the speaker stated that in Exeter Hall, London, he had mesmerized 400 persons at once. In the course of his address Mr. McCarthy mesmerized a young man by a few simple passes. The subject came backward and forward at the mesmerist's will.

The principal experiments were made with the assistance of Mrs. Palmer Sterne, mother of the actress, Minnie Palmer. In the presence of about a dozen persons, including a *World* reporter, this lady came forward and stood with her profile to the audience. She said she had never been mesmerized. After a few light passes Mr. McCarthy made Deleuze's long pass down the back, holding his outspread fingers about two inches from the lady's dress. The long pass had not been repeated four times when Mrs. Palmer Sterne's eyes had a dreamy expression, and she was delared to be in a mesmeric state. She appeared conscious, yet not mistress of her movement. Following is a graphic description of Mr. McCarthy's methods on the occasion:

"Place your hand upon mine" said Mr. McCarthy, extending his right hand, palm upward. The subject obeyed.

"You cannot remove it; try and see if you can."

The muscles of the slender wrist moved, but the hand did not rise. The mesmerist made a few light passes.

"Now you may remove your hand."

Mrs. Sterne did so without much difficulty.

"Drop your hands to your sides—that's it. Now try to place them together in front of you."

Apparently she could not do so until Mr. McCarthy allowed her to. Then she put her hands together in front of her body and could not separate them. Mr. McCarthy put his thumb lightly on the subject's forehead between the eyes.

"I will go to the piano and play," he said. "When I play quick music you will move forward. When I play slowly you will walk backward."

He played a rollicking Irish tune, so brisk and catchy that the listeners felt moved to beat time with their feet. Slowly Mrs. Sterne's body inclined forward until it seemed that she was about to fall. But she kept her balance by moving one foot quickly forward. Then the notes of "Adeste Fidelis" floated out. Mrs. Sterne swayed backward and took a step or two to the rear.

Again the mesmerist stood face to face with the subject.

"Your name is Turner," he said in a clear, distinct voice. "Now, what is your name?"

For three or four seconds the lady's lips moved without uttering a sound. Then she whispered "Turner."

"You have a sweet voice," said Mr. McCarthy, "but you cannot pronounce your name without stammering. Try and see."

"T-t-t-t—oh, I can't," whispered Mrs. Palmer-Sterne, laughing and frowning at the same time.

A few passes restored her to consciousness, but she complained of feeling very sleepy.

"Would you like to take a little nap?"

"If you please."

"Come over here to the sofa. Shall I put you to sleep quickly or gradually." Again the vacant, languid look came into the eyes. The lips moved faintly, but no sound came.

"Look at my hand. By the time it is closed you will be asleep. I am closing it slowly, slowly."

As the mesmerist's hand gradually closed Mrs. Sterne's head sank backward upon the pillow. Her eyes closed, and she sank quickly into profound sleep. Mr. McCarthy said no one but himself could wake her up, and he told of a woman whom he had kept in a magnetic sleep for three months. When Mrs Sterne had been asleep about fifteen minutes he put his thumb gently between her eyes.

"Do you hear me?" he asked.

"Yes," was the answer, in the faintest of whispers.

"You are aleep?"

"I am."

"There is no sense of pain nor oppression?"

"None whatever."

A few minutes later the mesmerist again addressed the subject.

"Can you hear me?"

There was no answer.

"If you cannot speak, move your hand."

After a moment's pause one finger moved a little.

"Very well. I am going to the piano. When I begin to play you will come to the instrument and stand beside me."

Mr. McCarthy went to the piano and played the "Cajus Animam," from Rossini's "Stabat Mater." At first the subject was motionless, but as the music continued she raised her head, then quitted the sofa. Her eyes were tightly closed. Slowly, but without hesitation, she walked toward the piano and paused only when she stood at the player's elbow. When the last chord of the grand composition died away she returned to the sofa, resuming her former attitude. Ten minutes later she was awakened. She said she remembered nothing since she was put to sleep, but felt much refreshed. Thus closed the experiments of the evening.

Heber Newton's Thought.

To the Editor of the Religio-Philosophical Journal.

The following beautiful thought occurs in a sermon entitled "The Font," by Rev. R. Heber Newton and published in *All Soul's Monthly* for February. It is rarely that an orthodox clergyman can broaden his vision so as to take in so catholic a sentiment. Think of it, "The Christian Church is older than Christianity." This must be so if the dogmatism of that church is what it claims to be: the one religion of humanity. Dr. Newton is becoming to the Episcopal church of America what Dean Stanley was to the Church of England—its foremost thinker:

"The Christian Church is older than Christianity. The institute of religion is as old as humanity, only, as one of the noblest of the Church Fathers declared, 'Since Christ has lived it has rightly been called Christian.' Baptism, old as Christianity, is old as humanity. Ages before the Christian Church, in far-off India, the man stirred to the depths of his being by the mysteries of life, and hungering after righteousness, concerned to deliver himself from his besetting sins, was led down into the waters of the sacred stream and immersed beneath its flowing current, and, as he rose, was signed with the sign of

the cross, the most venerable symbol of the spiritual life, and, clad in white, was received into the company of the initiate, the fellowship of those who were seeking the divine life. But since Mary's son lived, baptism has been something yet more spiritual, yet more sacred. Eighteen centuries ago there was born a babe into the world who made history pivot upon himself, so that all before him dates B. C., and after A. D. In him the spiritual nature of man possessed his whole being. In him God dwelt as in a sacred temple. He knew himself to be the child of God. He lived in conscious communion with the Father of his spirit. His whole life was gladly surrendered to seeking whatever things are true and pure and just and lovely. When he died, that life could not remain buried in the grave. The gates of death could not hold him. The veil across the beyond grew lustrous. He appeared to his sorrowing disciples and made men know afresh that death does not end life.

"Thus he became the exemplar, the pattern of the human life divine, the mystic man of the spirit whom the initiates in all lands and ages had reverently sought to follow, the Christos, the Christ, God's Thought in every human soul. Thus he became the germ of a new and holy organism, that body which is his Church. Around him, in the fellowship of his life, his disciples gathered, forming a society of Jesus. And now, in these far-off days, we, too, draw around the font which is the outward and visible sign of our initiation into the inward and spiritual life, and in that sacred moment of initiation, receive the name of Jesus Christ and are signed with the sign of the cross, saying in our souls:

"'Thou seemest human and divine,
The holiest, highest manhood thou,
Our wills are ours, we know not how,
Our wills are ours to make them thine.'"

Woman's Department.

OF INTEREST TO WOMEN.

We call from the *North American Review* for January, a few suggestive thoughts upon the subject of divorce which appear in articles written by well known women.

Rose Terry Cooke, in expressing her feelings about remarriage, says:

My own feeling is strong against any remarriage after separation by death. I think to a pure, delicate, faithful woman there can be but one marriage in her life. I think even the remembrance of a past love that once occupied the heart she tries to give to another must always fill her with shame and regret, though that early love may have been frustrated by evil tide or set aside by death before it became an open tie, I am aware this is an extreme theory, but it is mine, and I believe there are other women who will agree with me. It is also a deep regret in my mind that every Christian Church does not regard marriage as a sacrament, as, does the Roman hierarchy. I think it is for the good and safety of society that it should be so regarded.

Mrs. Mary A. Livermore thinks trivial causes for divorce a great evil. She writes:

The present fatal facility of divorce is undoubtedly menacing the home, disintegrating the family, and endangering the welfare of society. For divorce is granted to-day for the most trivial causes; it can be obtained by collusion, fraud, and with absolute secrecy, non-residents receiving no notice of the suit brought against them in another State, and sometimes finding themselves divorced before they had even suspected that such a measure was in contemplation. The causes justifying the State in decreeing the sundering of the marriage-tie should be reduced to a minimum; there should be an entire absence of the present indecent haste in granting divorces, but, instead, the utmost deliberation; every divorce case should be made public; and my own predilection is in favor of granting "total divorce" only by the verdict of jury trial. If these precautions were observed, they would immediately diminish the frightful number of divorces. Whenever it shall be established that divorce is *prima facie* evidence of the guilt of one of the wedded parties, and the utmost publicity is given to the proceedings, that society may judge for itself, the integrity of the family will be maintained, and not injured, by divorce.

Elizabeth Stuart Phelps gives sound advice regarding how to deal with divorce as follow:

The truly scientific, and therefore the hopeful, treatment of this social diseases must, I believe, consist more and more, and must some time consist entirely, in the preventive, and what we might call attentive, means of cure. What is the use—what is the use—in wearing out our brains to invent scalpels and probes, to cut, and sew, and carve, and bury, when a careful course of the right remedy would heal the patient? In brief, so long as we are allowed to *marry* as we do, what right have we to expect anything else than unmarrying and remarrying to the end of this weak and wicked world?....Give us the public opinion which will make it indelicate for a man to marry for a housekeeper or a woman for a home. Give us the average of judgment which shall stamp it a social blot to marry "for position," and call it a crime to marry for money. Give us the great ideal which shall create the noble fact. Give us such a comprehension of the feeling which ought to draw men and women into the marriage-tie that anything less than almighty love should invalidate marriage as much as the absence of the witness to the oath. Give us such a vision of the purity, the unselfishness, the patience, the tenderness, the loyalty through sorrow and sickness and ill fortune and faded fairness, and the clash of temperaments, which the marriage bond requires—such a holy power as shall lift us above the social mire toward which our nation is sinking.

Dr. Karolina Wilderstrom is the first feminine physician to practice in Sweden. She has settled in Stockholm and charges the poor nothing for her services.

Ellen E. Kenyon of Brooklyn, in an admirable address upon the Coming School, emphasizes the imperative need of placing the ablest teachers in charge of primary classes, where, as she says, "Breadth of thought and definiteness of plan and skill in execution are infinitely more needed than in subsequent work."

Miss Nellie Sanger, the stenographer to President Harrison and the private Secretary to his wife, was one of the young ladies asked to assist at the New Year's Reception at the White House, and on the same day, Miss Hunt, the daughter of a former cabinet officer and minister to Russia, serving as private secretary to Vice-President Morton's wife, was assistant at the reception in Mr. Morton's house. This is certainly an innovation and a democratic step, and will do much in finally disposing of the idea that a woman loses caste by earning her own living.

One of the happiest new ideas in philanthropy is that of opening free libraries for children in our great cities. Children will read something. The news-stands provide for them large supplies of reading matter that is either mental saw-dust or moral poison. The Children's Library Association of New York has now one free library open each afternoon from three to five P. M. and on Saturdays from nine A. M until noon. It has had an average attendance during the last three months of fifty-six children daily. What would be the power for good if such free libraries for children were multiplied through the city? The time will come before long, let us hope, when every public school will have its library, as every Sunday School now has its library. Until then, private philanthropy must meet the need. Who will supply funds for such a library in our Sunday School room?—*All Soul's Monthly for March.*

BOOK REVIEWS.

[All books noticed, under this head, are for sale at, or can be ordered, through the office of the RELIGIO PHILOSOPHICAL JOURNAL.

THE PICTURESQUE GEOGRAPHICAL READERS. By Charles F. King. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Price, 50 cents.

The fashion of taking a trip across the ocean or to any part of the world we may desire to visit, by a reading and study class in one's own home, is an admirable one. But this is generally relegated to the grown up members of the family, and with a traveled person to explain and perhaps illustrate the subject. Mr. King has brought his charming little book down to the capacity of the young members of the family. Great pains have been taken to gather information from every available source, and it is all told in form of a story. Mr. Cartmell and his children go out for a frolic and to sail Fred's little boat upon "Sly" pond; they load it with little bags of nuts, tea, coffee, etc., and play "trade." This family travel all over the world, learning the geographical position, habits of the people, products of the country, etc. There are to be four volumes; this, the first, contains 225 pages, and is beautifully illustrated with over 130 pictures, made from photographs or by the best American artists. Children will easily comprehend the language. These books are equally suitable for school or home reading. The price is astonishingly low, as they are expensive books to prepare. But anticipating a large sale (as there will be, for no family can afford to be without), they are offered at this low price.

A CONNECTICUT YANKEE in King Arthur's Court. By Mark Twain. New York: Charles L. Webster & Co.

This is a handsomely gotten up book of 575 pages, profusely illustrated, written in Mark Twain's inimitable style. It purports to be the story of a man who was first a blacksmith, and horse doctor, and finally through his inventive genius became a superintendent of one of the large manufactories. In an altercation with one of the men he was injured very severely, and while unconscious dreamed, or was subjected to the hallucination that he was living in the 6th century in King Arthur's time. The story is of course admirably told, as only Mark Twain can tell it. At one time he was doomed to death, but remembering that he had read of a total eclipse of the sun that was to take place on the 21st day of the month he relied upon that knowledge to impress the King with his wonderful power of controlling the sun. As the eclipse came on that he had foretold them, their fear grew so great, that the King offered him everything, even to the half of his kingdom if he would only save the sun. He had some difficulty in holding their belief in his power till it began to lighten, but of course he succeeded much to their joy. There are many very laughable incidents given and one can get a great deal of amusement from the book.

LIBERTY AND LIFE. Discourses by E. P. Powell, author of "Our Heredity from God." Chicago: Charles H. Kerr & Co. 1889. pp. 208. Price, 75 cents.

In this volume Mr. Powell has presented to the public seventeen discourses on lofty themes, such as "Life and Death; What they Are," "A Sound Mind in a Sound Body," "A Substitute for Orthodoxy," "The Religion of the Future," etc. Taken together these discourses supplement the author's work, "Our Heredity from God," they are full of thought put in language that all readers can understand. Mr. Powell is always direct, forcible and clear. Among all these discourses there is not one which is dull or prosy, the style is spirited, the illustrations, drawn from current life are always pertinent, and frequently humorous, while the ideas advanced are those of a broad and clear-headed, as well as reverent, thinker.

A GALAXY OF PROGRESSIVE POEMS. By John W. Day. Boston: Colby & Rich. Price, $1.00.

Mr. Day is the associate editor of the *Banner of Light*, having been connected with that paper off and on since its first year, 1857. He left it first to study for the Universalist ministry, but his sight failing, he was obliged to give up his studies. He afterwards entered the army in the late civil war, remaining from 1861 to 1866, securing an honorable discharge as a captain of cavalry. The poems gathered into this little book have been published in the *Banner of Light* and other periodicals of New England and will be found very entertaining.

REPROCHES Y CONSEJOS, MEXICO. Published by Refugio I. Gonzales.

This is a work given through a psychographical medium, Francisco Urgel, and received in a spiritist circle called "La Luz." It embraces a series of communications for "reproof and counsel" purporting to come from Philip the apostle, St. Paul and other no less imposing personages. It is a work of interest to the people for whom it was written, coinciding with the peculiar views received and advocated by spiritists of the Latin races.

SPIRITUAL FRAGMENTS. By J. J. Owen. San Francisco: The Rosenthal Saalburg Co.

Mr. Owen is an old journalist and editor of the *Golden Gate*. For twenty-four years previously he edited the *San Jose Mercury*, and these Fragments have appeared editorially in the *Golden Gate*. They will be found interesting and instructive reading. The book is embellished with a fine and life-like portrait of Mr. Owen.

PRINCE STARBEAM. A Tale of Fairy Land. By Arthur Edward Waite. London: James Burns.

This is a genuine fairy story. We all remember how we enjoyed them in our young daye. Prince Starbeam was the hereditary prince of the birds—and this is the story of his search after the "Magic ring."

Human Life; or "The Course of Time" as seen in the Open Light. By Caleb S. Weeks. New York: S. C. W. Byington & Co. Price, $1.25.

Rules and advise for those desirous to form circles, where through developed media, they may commune with spirit friends, together with declaration of principles and belief, and hymns and songs for circle and social singing. Compiled by James H. Young. This is a useful pamphlet for investigators. Price, 20 cents.

PLAIN TALES FROM THE HILLS. By Rudyard Kipling. New York: F. F. Lovell & Company. Price, 50 cents.

The author of this work is comparatively a new writer who has been received with great favor in England. The tales are from life in India and are full of thrilling interest.

CHILDREN OF TO-MORROW. By William Sharp. New York: F. F. Lovell & Company. Price, 30 cents.

The wild unrest, the vague yearning, the spiritual torture of an age of awakening and transition, so much sought for by the general reader of the day, are depicted in this story.

New Books Received.

Sketches of "Shakers and Shakerism." By Giles B. Avery. Albany, N. Y.: Weed, Parsons & Co.

Logic Taught by Love. By Mary Boole. Boston: Alfred Mudge & Son.

Semitic Philosophy: Showing the Ultimate Social and Scientific Outcome of Original Christianity in its Conflict with Surviving Ancient Heathenism. By Philip C. Friese. Chicago: S. C. Griggs & Co. Price, $1.00.

Sound-English. A Language for the World. By Augustin Knoflach. New York: G. E. Stechert, 828 Broadway. Price, 25 cents.

Individualism A System of Politics. By Wordsworth Donisthorpe. London: MacMillan & Co.

Facing the Sphinx. By Marie L. Farrington. San Francisco: Published by the author, 509 Steiner Street.

Magazines for March Not Before Mentioned.

The Century. (New York.) Accompanying the present installment of the Joseph Jefferson Autobiography, are the most striking pictures which have occurred in the series. The subject of Municipal Government is treated; also the subject of Irrigation. Letters from Japan; Gloucester Cathedral; The Sun-Dance of the Sioux, and a curious study on the subject of Memory are a few of the many good articles for March.

The Jenness-Miller Magazine. (New York.) The article on Physical Culture, by Mabel Jenness, is most interesting. The paper on Social Etiquette, by the Countess Annie de Montaigu, is devoted to a discussion of Dinner Parties, and The Luxury of the Turkish and Roman Baths, by Annie Jenness-Miller, is full of suggestions. There is very interesting talk on fashions, and the illustrations for spring costumes are among the most æsthetic.

The Home-Maker. (New York.) An Old Kentucky Home is a pathetic article, giving an insight to the character of the true Kentuckian. Olive Thorne Miller tells the reader of a Monkey that lives on the Mantel, in her original and pleasant style. The several departments are well filled by writers favorably known.

The English Illustrated Magazine. (New York.) Grant Allen's article, entitled A Submerged Village, describes a part of Wales in a delightful manner. Rugby Union Football; The Faith Bridge; The Old Brown Mare, and Cats and Kittens, are a part of the interesting reading for March.

The Kindergarten. (Chicago.) This illustrated monthly magazine for mothers, primary teachers and kindergartners is thoroughly recognized as representing Froebel's teachings. It presents each month typical, suggestive lessons of practical value to those seeking child culture.

The Western Engineer. (St. Louis, Mo.) Mechanical, Steam and Hydraulic Engineering are shown particular attention in this monthly issued by the Pond Engineering Company.

Also:
The Esoteric, Boston.
The Unitarian Review, Boston.
The Unitarian, Ann Arbor, Mich.
Theosophist, Madras, India.
Lucifer, London, England.

The Century for April contains two full-page engravings, by Timothy Cole, the engraver, each subject being a "Madonna and Child" by Giovanni Bellini; namely, the famous altarpieces in the church of S. Zaccaria and the church of the Frari in Venice. The conductors of *The Century* claim that modern wood-engraving has never been put to such valuable and permanent use as in this series of engravings made by Cole in the very presence of the greatest pictures. The original relations of tone which are so sadly confused in the photographs, especially in those of the Venetian school, are retained in all the accuracy possible to black-and-white.

S. C. Griggs & Co. have now in press and will issue at an early day The World Energy and its Self Conservation, in which the author, W. M. Bryant, discusses the deepest questions of science. The book is said to be remarkable for originality, profound logic and scientific accuracy. Also A Digest of English and America Literature being the last work completed previous to the death of its author, Prof. A. H. Welsh. The scholarly reputation attained by Prof. Welsh will cause the appearance of the new book to be anticipated with pleasure. The work is arranged for immediate reference, and, aims to give the student chronologically the characteristics and chief events of any authors' period, together with a crisp, critical synopsis of his life and writings.

The New York Engraving and Printing Company, at 320 Pearl street, New York City, has issued a calendar for 1890 that is a specimen of their work, and it can hardly be excelled in this style of photo-engraving.

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AN OLD MAID'S SOLILOQUY.

"To take or not to take it, is the question—
Whether it is better to end this earthly career
A spinster—braving the smiles of those who would insist
That lack of lovers caused my lonely state,—
Or take the remedies my sisters take,
And see my eyes grow bright as tho' I bathed
In the immortal fount De Leon sought
In vain in Florida's peaceful shades.
I oft have heard my married sisters say
That good old Dr. Pierce's Favorite Prescription
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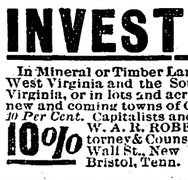
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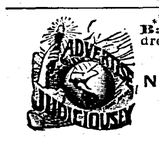
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The Roman Catholic Church.

Dr. R. Heber Newton, whose breadth of thought and liberality of spirit together with his humanitarian interest in social reform are well known to the readers of the JOURNAL, recently made the Roman Catholic church the subject of a discourse from his pulpit. In dwelling on the virtues and merits of this church, Dr. Newton, as reported in the New York *Herald*, said:

"The services of the Roman Catholic Church to mankind have been immense. In the fall of the Roman Empire there seemed no power left to preserve order and to civilize the barbarians who were pouring over into the empire, carrying devastation with them. The ecclesiastical framework of the empire held together when the political framework fell to pieces, preserving society, maintaining social order, keeping alive the body politic."

In quoting this statement of a scholar of unquestioned learning and fairness, the JOURNAL would like to add such qualifications as seem appropriate and necessary to prevent possible misapprehension from the reported words of the distinguished divine. It is true that the imperialism of the empire was replaced by the imperialism of the church; and that the "ecclesiastical framework" served a valuable purpose in preserving social order "when the political framework fell to pieces."

But was not the subversion of the empire, to which the darkness of the middle ages was largely due, promoted by the church? Did the church not discourage patriotism, and by its teachings and policy lead the people to yield to the barbarians and to the overthrow of the political fabric? "Asceticism," says Lecky in his History of Morals, "drawing all the enthusiasm of Christendom to the desert life, and elevating as an ideal the extreme and absolute abnegation of all patriotism, formed the culmination of the movement, and was undoubtedly one cause of the downfall of the Roman empire. The genius and the virtue that might have defended the empire were engaged in fierce dispute about the Pelagian controversy, at the very time when Alaric was encircling Rome with his armies, and there was no subtlety of theological metaphysics which did not kindle a deeper interest in the Christian leaders than the throes of their expiring country. The moral enthusiasm that in other days would have fired the armies of Rome with an invincible valor, impelled thousands to abandon their country and their home to consume the weary hours in a long routine of useless and horrible macerations....Many of the Christians contemplated, with an indifference that almost amounted to complacency, what they regarded as the predicted ruin of the city of the fallen gods. The immortal pass of Thermophylæ was surrendered without a struggle to the Goths. A Pagan writer accused the monks of having betrayed it. It is more probable that they had absorbed or diverted the heroism that in other days would have defended it."

The church not only encouraged the subversion of Rome by representing, as Milman says, that the invasion was "a just and heaven-commissioned visitation" and "resistance a vain, almost an impious struggle to avert inevitable punishment," but it despised Pagan learning, destroyed Pagan libraries, condemned science, and encouraged idleness and mendicancy. "A boundless intolerance of all divergence of opinion was united with an equally boundless toleration of all falsehood and deliberate fraud that could favor received opinions. Credulity being taught as a virtue, and all conclusions dictated by authority, a deadly torpor sank upon the human mind which for many centuries almost suspended its action, and was only effectually broken by the scrutinizing, innovating and free thinking habits that accompanied the rise of the industrial republics in Italy. Few men who are not either priests or monks would not have preferred to live in the best days of the Athenian or of the Roman republics, in the age of Augustus or in the age of the Antonines, rather than in any period that elapsed between the triumph of Christianity and the fourteenth century."—Hist. Morals. Vol. 2. pp. 13-15.

When we consider these statements and that "the influence of theology having for centuries benumbed and paralyzed the whole intellect of Christian Europe, the revival, which forms the starting-point of our modern civilization, was mainly due to the fact that two spheres of intellect still remained uncontrolled by the sceptre of Catholicism," viz.: "the Pagan literature of antiquity and the Mohammedan schools of science," "the chief agencies in resuscitating the dormant energies of Christendom"—when we consider all this we may fairly deny the justice of praising the Romish church, except as we would praise priestcraft, kingcraft, feudalism, oppression, despotism, superstition, or wrong generally as a factor in the world's progress. That the Roman Catholic Church with all its mummeries, frauds, cruelties and crime has been a necessary part of the evolutionary order may be freely granted; but we cannot without confounding truth and falsehood, right and wrong, praise the Roman Catholic hierarchy any more than we can justly praise war and slavery, which, also have been a part of the dark side of human development.

The Trust.

In another column is printed a communication on "The National Lead Trust" which is worthy of careful perusal. Undoubtedly there is in the "Trust" a method, as well as a principle, a more extended application of which will prove fruitful of good results. While competition has been necessary in personal and social development, and is too essential a part of the present industrial system to be eliminated by any such schemes as are proposed by Mr. Bellamy, no one can fail to see the misdirection and waste of force, the wreckage and ruin, the degradation and despair which are inevitable in a fierce struggle for wealth, where the few succeed and the many fail. It is not those who are defeated simply in their efforts to accumulate wealth that are to be commiserated. Many of them may be happier and in a better condition for intellectual and moral development than the same number who have become rich, and with whom the habit of accumulating and holding on to what they make, has become so predominant and fixed as to render other intellectual tastes and enjoyments few and feeble.

It is those who toil, who have to compete with others like themselves for wages, who have to sell their labor as a commodity in a market so crowded that it brings them but a pittance—less than enough to support in decency themselves and families,—it is this class that suffers most from industrial competition. Capitalists competing with one another must buy in the cheapest market and sell in the dearest. They must buy labor at the lowest price for which they can get it, sending, if necessary, to Canada, to Germany, to Italy, to Poland, to Bohemia, in order to obtain the cheapest labor and thereby reduce the cost of production and be able to undersell competitors in the same business. Some of the establishments fail and their workmen swell the crowd of unemployed whose necessities make them glad to get employment, to sell their labor at any price they can obtain. What chance have men like these to improve when reduced to such a condition of hardship and humiliation?

If this fierce competition could be replaced by co-operation how evident that a saving of manhood and womanhood would result! If by the adoption of some such system as profit sharing (by which a part of the profits should be added to the wages of the workmen, so that their interests would be bound up in the success of the firm, or corporation,) the competition between capitalists and workmen could be lessened, the effect would, we believe, be good to both classes.

If the trust is formed and maintained to overcome the evil effects of excessive competition upon labor as well as upon capital, it is certainly in the line of progress as a tentative measure at least; but we are not sure that such a combination could be sustained without governmental supervision and control almost equal to that implied by State socialism. The large combination would cheapen production, but whether it would cheapen prices and whether it could secure to the workmen some part of the advantage of co-operation, by giving them a share of the increased profits, would, without governmental control, depend largely upon the character of the men composing the trust-organization. The temptation with capital is to secure to itself as large a part of the profits of production as the condition of the labor market will allow. The trusts that have been in operation up to the present time have wrecked every establishment in the same line of business that would not join them and when they have had everything their own way, they have manipulated prices to their own enrichment with little regard for the welfare of the laborers and still less for the over-charged purchasers.

The mere co-operation of the manufacturers of any given class, in order to secure advantages over labor, or over the general public, is not in the line of desirable co-operation; but when there shall be an attempt made to extend the application of the co-operative principle to production in a way that will give the workmen, the class that suffers most from competition, a share of the benefits without any schemes for making the prices of goods higher than they otherwise would be, the experiment will be hailed with gladness by millions whose eyes are open to the evils of excessive competition and who see the advantages of voluntary co-operative industry.

Church of the Spirit.

Space did not permit extended comment on the able contribution of Rev. A. N. Alcott published last week on the "Church of the Spirit." Alcott's clear presentation of the difficulties which beset both the liberal and orthodox churches in their efforts to free themselves from the inheritances of the past and the advances of modern thought in the direction of Monism, Pantheism and Nihilism with which the age is oppressed, is most timely. In view of the facts stated by Mr. Alcott the responsibility of Spiritualists is rendered doubly imperative. Spiritualists owe a duty to themselves and a duty to these outlying churches, at least to those members of these churches who have outgrown their environment and are looking elsewhere for a place of rest and shelter. The nucleation of Spiritualists is the one need of the hour, and if any one doubts this let him again read Mr. Alcott's letter.

In this connection and to emphasize Mr. Alcott's appeal, we desire to call the attention of Spiritualists to the singular fact that the ablest plea for organization on the JOURNAL'S plan has come from the outside. This of itself should show that a demand exists for what Spiritualists are in a position to supply. If they do not improve their opportunity they may rest assured the work will go on outside and independent of them. Truth herself demands that Spiritualists help free their suffering brethren who are praying for deliverance. The form of truth is manacled, crucified, buried under the accumulation of error. It is the mission of Spiritualists to make the clarification, and the proper discrimination.

The "Church of the Spirit" is not iconoclastic. It is all-embracing. It recognizes truth wherever found; whether in the liberal church, the orthodox church or in no church. Its foundation is the Fatherhood of God, the brotherhood of man, and the spirit of all goodness and truth, or love and wisdom. Here is the bond of its writing. Never before has the world been prepared for such a unity. We have had the fraternity of sects, the separatism of cults, each claiming the universal panacea, but all ending in division, hate, hypocrisy and the confusion, worse than Babel, which these entail. But in the "Church of the Spirit" all well-disposed people can find place and work. It is the fraternity of the race.

There is a thought in the following extract which Spiritualists should ponder. We have not space to elaborate what Mr. Alcott has so ably presented. Hereafter we may give attention to his suggestion. In the meantime let us hear from those more directly addressed.

"There can be no successful disputing of the fact, it seems to me, therefore, that Spiritualists, being free from all chains of theological dogmas and believing in God, in science, in religion, in immortality, and in the scientific proof of it, enjoy an opportunity and an advantage for founding, in co-operation with others, a Church of the Spirit, such as no class of people has ever enjoyed before. Let them step forth, then, in this their day, and render this high service to humanity. They will have the sympathy of hundreds and thousands of earnest people who may not be technically Spiritualists. They would collect many such people into such a church. There is an open place in the world for such a church. The ground is not preoccupied. Spiritualists and other liberals can lead in the creation of this new institution, as untrammeled by traditions, dogmas and forms as the Pilgrim Fathers of New England were by dukes, marquises, earls, viscounts and barons, and by the conventionality of royalty, aristocracy and caste, when they founded this Republic. It would be a church in the very spirit and principles of the Republic. It would be in harmony with the genius of the American people. Those church organizations are not altogether in such harmony, which have monarchical and priestly antecedents. These are all in a measure exotics. To create such a church would be to render a service to mankind, to truth, to love, and to human hope, of incalculable value, and one that would be glorious throughout the eternities. Providence seems to mark Spiritualists out for initiating this work. It has taken away from before them the obstacles. Only one question, then, remains to be answered in the affirmative. Can Spiritualists, dropping all minor objections, rise to the measure of the greatness and splendor of this their golden opportunity? It is great and grand, for no service can be rendered to the world now superior to that of putting the spirit and the religious culture of man first, and of making his personal speculative beliefs secondary; or superior to that of the practical inculcation of intellectual hospitality among men; or superior to that of genuinely reinforcing man's instinctive confidence in immortality."

An English View of America.

Wm. Morton Fullerton in the *Fortnightly Review* says that in America money is now the chief condition of power. "By money man is enabled there to crane himself above the dead level of uniformity. Hence in general, America has not reached the point that England long ago attained, in which it can afford to cultivate other gods than Mammon." Mr. Fullerton says that the aim in England is usually to get money enough to live in such a way as to live well, but that here with eyes fixed upon money itself, the object is to accumulate as much as possible in a life time; and a great deal of sordidness of motive and mediocrity, if not vulgarity of aspiration, naturally result from such an ideal and such a cult. But this Englishman takes a broad, and on the whole, a judicial and generous view of American life, with all its shortcomings.

While in England, he says, in substance, it is in the interests of the upper classes to be able authoritatively to enjoin upon servants the duty of "doing their duty in that state of life in which it has pleased God to call them," which means there that servants are born servants, and must die servants, and need not complain; in America, the lowest in social life may aspire to the highest, the servant to be president of his country; and hence there is going on here the fullest general development of personality in all the individuals composing the nation. "In America to-day," he says, "there are more human beings with a growing sense of self and personality, than have ever before been congregated in history." Our deficiencies and disadvantages are looked upon as necessary evils in the stress and strain of rapid development. The "vulgarity of self assertion, and annoying friction and loud-mouthed jarring of dissonant advisers," the "unrest," "absence of taste," "youthful confidence and bounce," our English critic thinks, are characteristics "sure to be outgrown unless some cataclysm engulf the entire proud Korah's troop of the American people and nip them, like the fabled Atlantis in the bud"—which is not likely to happen.

Mr. Fullerton, while claiming that the highest quality of mental and moral development is much rarer here than in England, says: "America to-day marks a further general advance in civilization than has yet been attained. There is more pervasive personal life there, a greater general power of the imagination and a higher average mental and moral development than in any country in the world." This is great praise. Furthermore this writer says "From the beginning, down through Franklin and Emerson to the present moment, while America seems to loom over the top of the sea, silently but resolutely, and certainly as Fate, even as a python insinuates itself into the jungle and enfolds its prey, American ideas have permeated English life. I am not sure if the history of New England be not the greatest glory of England. It should surely be the greatest pride of New England that its history is the most characteristic and significant in English history." Let us hope that in the coming years America will, in common with other nations, advance intellectually and morally, and that the American of the future will be able to point to a literature and art, and to high moral achievements in the land, that will not suffer in comparison with those of any other country or age.

The Sunday Rest Bill.

Representative Breckinridge of Kentucky is the author of a bill now pending in Congress entitled "A bill to prevent persons from being forced to labor on Sunday." It is commonly known as the "Sunday Rest Bill." The title is misleading, for while it reads, "To prevent persons from being forced to labor on Sunday," the body of the bill prohibits all labor, voluntary as well as forced, whether done for one's self or for another on Sunday. It forbids the performance on that day of any "secular labor or business"....except works of necessity or mercy." An intelligent and discriminating correspondent of the Washington *Post*, Mr. R. H. Gurley, makes this timely remark: "The words 'to perform any secular labor or business are vague, uncertain and undefined, instead of being clear and definite, as laws should be so that the people may know what is prohibited and that the courts may have a well defined basis for construction, instead of practically making law under the guise of construing it. 'Secular labor' embraces all work relating to things of this world or civil affairs, its opposite, as given by Worcester, being 'ecclesiastical.' The very broad prohibitions of the bill are to be placed, therefore, in the hands of the courts for defining and construing without further limitation than is implied in the words 'except of necessity or mercy,' a phrase also vague and undefined."

Are the running of the street cars, railway trains, public and private carriages, the issuing and sale of newspapers, and innocent amusements on Sunday to be allowed? Behind this bill is the "American Sabbath Union," whose declared basis is "the divine authority and universal and perpetual obligation of the Sabbath....formulated in the fourth commandment of the moral law;....transferred to the Christian Sabbath on Lord's Day by Christ and his apostles, [a priestly falsehood], and approved by its beneficial influence upon national life."

This District bill is, of course to secure a purely civil Sunday; yet Rev. Crafts, one of the clerical gentlemen urging it, admits that "a weekly day of rest has never been permanently secured in any land, except on the basis of religious obligation. Take the religion out and you take the rest out." The United States Constitution (Amendments Art. 1.) says "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Mr. Breckinridge's bill says "that the provisions of this act shall not be construed to apply to any person or persons who conscientiously believe in and observe any other day of the week than Sunday a day of rest."

Here is a discrimination based upon religious beliefs, which shows the sectarian and unconstitutional character of the bill. As Mr. Gurley says, "One who observes another day, who receives all the benefits of the rest, all the benefits of a civil bill, is not exempted, while his neighbor, who receives no greater benefit is exempted solely because of his conscientious belief." This means that the courts can inquire as to men's religious beliefs and invade the domain of conscience, contrary to the letter and spirit of the Federal Constitution. There are other weighty objections to this bill, which belongs to the restrictive and reactionary legislation of the times. Let the State confine itself to civil functions, and not presume to infringe the rights of conscience. The friends of liberal thought should not be indifferent to the persistent plottings of the "National Reform Party" and of the "American Sabbath Union" to undo the work which the fathers of the Republic did, in establishing a government upon a purely secular basis.

The Pope's Power in Politics.

Readers informed as to European affairs will remember Bismarck once boasted that he would never go to Canossa; but the time came when in order to secure a seven year's grant of appropriation for the army and to make himself independent of the people, he needed the votes of all the Catholic deputies. He commenced negotiations with the Vatican, the leader of the Catholics Herr Windthorst received his instructions from Rome, and the Liberals were defeated. In return for the favor Bismarck had the "Falck laws" modified. He went to Canossa.

Since the triumph of the German Liberals and Socialists in the recent election, Bismarck has resumed his old tactics to secure a governmental majority by the manipulation of parties. The Centre party is to replace the National Liberal party as that stood in the cartel, and is to be the basis of a government combination. The papers definitely announce that relations with the Vatican have been revived and that Bismarck has requested the Pope's opinions and his recommendations as to the restoration to the Catholic clergy of the sums sequestrated during the Culturkamp. Report says that the Emperor has personally written the Pope calling attention to the resemblance between his proposed State socialism and the Christian socialism embodied in the Papal allocutions. Influential journals, inspired by Bismarck, speak of the generous Catholic aspiration for regulated social reorganization in accord with the policy of the government as shown in the emperor's recent utterance. "Dr. Windthorst's terms for an alliance," says the New York Associated Press report," of the Centre with the government, place the school question in the first rank, and demand the abolition of all restrictions upon the Catholic direction of Catholic Schools. The Centre party is confident that Prince Bismark will accede to their terms so far as touches this particular demand. Outside the Centre party opinion is to the same effect, and we are perhaps on the eve of witnessing one more great concession to the Papal power." This shows how great a factor the Pope is in the political situation in Germany. It is more or less so in every European country. An order from Rome to the Catholic political leader is all that is necessary to secure the support of Catholic representatives for any measure to which the Pope has agreed in a bargain with the King or Premier. How long a time will pass before a candidate for the presidency, or a party leader, in the United States will in the interests of party or personal success, negotiate with the Vatican and thus bring the Pope directly in the sphere of American party politics? About five years ago he endeavored to institute diplomatic intercourse between the Vatican and our government, and the attempt is likely to be renewed. He has his embassadors accredited by the governments of Catholic States, with whom diplomatic relations are held, the same as when he was in possession of temporal power, to which he hopes to be restored. He has never acknowledged the present state of things, while he is virtually recognized as a sovereign by a dozen Catholic governments and by millions of devoted Catholics in Protestant lands.

But it is as the vicegerent of Christ and the infallible head of the Roman Catholic Church, and whose devotees are found everywhere that the Pope rules with supreme power—in Prussia and the United States as well as in Spain and Portugal. His real sovereignty is due to his assumed spiritual authority which has its basis in the superstition of his spiritual subjects and in the strength and efficiency of the Roman Catholic Church as an organization. The only hope for the perpetuity of free institutions in America is in the enlightment of the people, and in the power of the intellectual and rational forces to overcome the power of the papacy, while this process of enlightment goes on. Meanwhile it is well that we keep ourselves informed as to the bargainings with the Vatican in the old European countries.

The Census and the Unemployed.

Attention has been called to the fact that the census of 1880 does not give the number of adults who were out of employment and the cause of their enforced idleness. Yet the Federal Census Act for 1880 provided for a report upon the condition of each person enumerated, and whether employed or unemployed, and if unemployed, during what portion of the year. Prof. De Leon of New York, says that the information in regard to the matter was collected and tabulated, but it showed a condition of things so bad that it was deemed best to suppress it. He states also that the present Congress decided not to have the census for 1890 give statistics in regard to the number of the unemployed in the various States. The clause requiring a report upon the unemployed, which was in the act for the Tenth Federal Census, was omitted from the act for the Eleventh Federal Congress. In whose interests are the facts suppressed? In the interests of the plutocracy says Prof. De Leon.

Although the pages of the census of 1880 were silent on the subject of the unemployed, an examination of their contents showed that while 3,837,112 persons were given as engaged in manufacturing and mining, 2,732,505 only were reported as actually employed at those industries, leaving 1,104,517, or nearly a third of the whole number, unaccounted for, and of course, idle. Without stopping here to give more figures, we will only say that from such other data as are accessible, it is computed, Prof. De Leon believes justly, that the idleness among the industrial classes in the country in 1880 was equivalent to the full time of at least 5,000,000 persons. Considering the amount of idleness, the number wholly unemployed, the swarms of people without houses or homes, as indicated by the fact that 4,800,472 cheap lodgings, and lodgings in the station houses of New York City were furnished in one year—a census that should give the facts and figures on this subject would not be a document with which to refute those who are dissatisfied with the present industrial condition of the country. Mere statements about the average earnings of those who work for wages need to be supplemented by such information as the census of 1880 called for, but which was suppressed. "The elimination from the census act for 1890 of the clause requiring an investigation of the idleness among the people," says Prof. De Leon, "was a shrewd move, and is but the culmination of a long planned conspiracy." If the object of this strange action in regard to the census of 1880 and that for 1890 has been to make them convenient electioneering documents, it is doubtful whether more will not be lost than gained by the party leaders who can resort to such tactics. Their tendency is to destroy popular confidence in the census and to reduce its weight as an authority to that of ordinary statistics and statements published in business or class interests.

Medium Field's Pen Photograph of Medium Reid.

Mr. Homer J. Field, writing from Toledo, Ohio, criticises the ultra-commercial flavor which characterizes the public efforts of too many mediums and sensitives. His remarks on the sixth page are especially addressed to the case of Mr. W. E. Reid of Grand Rapids, who is spoken of in very plain terms. That Mr. Reid looks upon his calling as a business, straight and simple, and not as a profession, is quite apparent to those familiar with his methods. Now this is not the fault of Mr. Reid so much as that of the age in which he lives and of a section of the public which demands marvels at factory prices and the use of psychographic, psychophonic and medial machinery in general, at nominal cost and is willing to consume any sort of stuff no matter how largely diluted, only so it bears the psychical brand. It is not so strange that an individual should hasten to exploit his wares and to resort to meretricious methods in stocking the psychical market. His overpowering desire is to reap profit and cheap fame. He knows no better way; the finer side of spiritual things; the ethics of Spiritualism, the transcendant value and beauty of a religion based on actual knowledge of the psychical side of man are all matters of indifference to him. A pig-sticker in one of Chicago's mammoth packing houses may be a man of finer grain and nobler aims than this vendor of commercial Spiritualism. It does seem strange, however, passing strange, that there should be those calling themselves Spiritualists and rated as intelligent,—considerable numbers of them, too—who will foster, protect, and defend these traders, condone their repeated and unrepented offences and rush to their succor at the first cry of distress.

Mr. Reid is not to be held up as alone responsible for the contempt which his course produces in the minds of those outside the ranks of Spiritualism. He is the product of a commercial age, of an age in which the scramble for pelf and power was never before equalled. Community is responsible for the evils which have grown up in the vocation of mediumship; and the spiritualistic portion of the public is especially responsible. In the last analysis, however, ignorance is at the root of this crying evil; and in some Spiritualists this ignorance seems obstinate and willful, yet a closer analysis will uncover ignorance still more opaque, with all the qualities of density, ductility, adhesiveness and resistance which heredity has ingrained and old theology tempered; an ignorance which requires the determined, persistent and united action of the cultivated and disenthralled class of Spiritualists to eliminate. The sooner this and all that it implies is realized by the JOURNAL'S readers the sooner will come a better day for psychical science and the religion of Spiritualism. It is coming, too! The dawn of that day is already heralded in the—West. Its rays are already piercing the East, and the clouds are breaking.

Mr. Field is himself a medium; and it is a hopeful sign to find a young medium just starting on his public career who shows signs of a cultivated moral sense and due appreciation of his high mission. It is also pleasing to know that he can earn his living by other honorable means and is not incapacitated, therefore, in the struggle for existence, as some are who follow mediumship for a livelihood. That Mr. Field should speak strongly is not surprising. Of some of his assertions we know nothing, but we feel sure he makes them without malice, believing them to be true. He says, "He (Reid) was never known to pay or repay." This is too broad a charge, broader than Mr. Field probably intended, and it would have been struck out had the editor noticed it before the page went to press. We know that in one instance, at least, Mr. Reid returned money—after the sender had made a disturbance. That one medium should have the courage to speak out boldly in criticism of the methods and practices of another is a most hopeful sign; an evidence that the morale of the profession is on the rise among the younger members at least. It is in striking contrast with the action of Mr. Geo. H. Brooks who claims to be a medium and a teacher of morals and who in a letter to Moses Hull's paper—yes, to Moses Hull's paper!—speaks in commendatory terms of W. R. Colby, alias Parson Rains. When it is remembered that the JOURNAL has shown up this Colby as a penitentiary convict, a mail-robber, a drunken gambler and pseudo medium—facts with which Mr. Brooks is familiar—the nature of Mr. Brooks's offense against the Spiritualist public need not be further characterized. We only wish Mr. Brooks had persisted in his original intention to become a Universalist preacher. He might in that field have escaped such temptation—or mistake.

A Live Cobbler as a "Spirit."

The Cincinnati *Enquirer* of March 8th, contains an account of a trifling difficulty at the séance of Mr. A. Willis who has evolved from the cobbler's bench to the cabinet; he no longer pegs soles for a living, but personates spirits, it would appear from the account. The *Enquirer* states that on the preceding Thursday evening, Mrs. Belle Pledge of Iuka Springs, attended Willis's show in company with several gentlemen friends. Mrs. Pledge is the daughter of Prof. Miller, a wealthy southern gentleman and a Spiritualist; and she attended the séance at his request to investigate. When the "spirit" appeared draped in white, Mrs. Pledge detected trowsers underneath the white sheet, and prepared herself for business. She also felt of the hand of the apparition and concluded it was that of a mortal. To satisfy herself she waited until it had passed her the second time, when she very unconventionally jumped upon its back and found it to be "a real live man and a strong one, too." The woman and spirit struggled around the room, the latter making some very rough and unspiritual remarks, according to the account. Finally the "spirit" made its escape into another room. The *Enquirer* declares that Mrs. Pledge was only saved from the angry violence of the faithful by the efforts of her friends. "It will be remembered," says the *Enquirer*, "that while Willis was giving séances at the Spencer House, a party attended one of them and took a flash-light picture of a spirit completely exposing the fraud. The 'spirit' showed up in the picture as a man wearing boots and wrapped around with a sheet." This would appear to be another case where an individual with some psychic power has been led on by his love of pelf and the demands of unbalanced wonder-seekers to prostitute his gifts and simulate what he could not supply to order.

Since the above was in type, we have received an account of the affair from Mrs. Pledge. Her statement is substantially in accord with that of the *Enquirer*. The father of Mrs. Pledge is an old-time subscriber to the JOURNAL. She also refers to Mr. J. A. Plumb, 102 West 4th street, Cincinnati, and other trustworthy people, as vouchers to her character for truth and veracity. We have received a copy of the picture taken by a flash-light, referred to above. That reputable people should take up this tricky cobbler and make of him the vice-president of a "Psychic (?) Society" does not do credit to the good sense of Cincinnati Spiritualists. They must either repudiate this man or be objects of pitying contempt to their fellow-citizens.

The Stock Company.

Don't let the prospectus of the Religio-Philosophical Publishing House become an old story. Subscribe for at least one share and as many more as possible. It will be money well invested with the certainty of dividends equalling legal interest. We make no promise of extravagant returns; but we do insure economical management and plenty of business energy and prudence. Several single share subscriptions were received last week and promises of larger subscriptions in the near future from quarters least expected.

Any delinquent subscriber to the JOURNAL who shall pay his indebtedness and renew for a year in advance and who does not feel happier and better satisfied with himself for his act, will have his money refunded on making a written statement to that effect and forwarding it to this office. We have no fear of being obliged to disburse anything on this offer. How any one can sleep, or be at ease while awake, when owing a debt that can be paid *with reasonable exertion*, is past our comprehension; but we are inclined to think there are such people, and we want to give them a chance to feel still more happy by paying us the few dollars they respectively owe; which in the aggregate represents a goodly sum due us.

Says Prof. David Swing: The geometry of Euclid and the moral reasonings of Socrates swept the Mediterranean coast for fifteen generations. Had the reasoning process and taste swept onward there would have been no Dark Ages, but it is evident the ninth century would have been equal to the nineteenth. But this power to reason over the question, "What is the best?" was ended by the early church when it condemned pagan literature and made a blind faith in a text terminate all inquiry.

If those justly indebted will promptly remit and renew we will promise an entire new dress and outfit for the JOURNAL within sixty days. Let all our readers take hold with new energy and co operate with us in starting the JOURNAL and its auxiliary enterprises on the second quarter-century with a boom! We want to see this boom in full bloom before the first of May; then with the stock company, which we hope to have completed synchronously with the new dress, the JOURNAL will speed onward with greatly augmented velocity and power.

Walter Howell writes: "The Titusville, Pa., Spiritualists will celebrate the anniversary of the advent of modern Spiritualism in an appropriate manner. The Armory Hall will be splendidly decorated; Prof. Coleman's orchestra will furnish music, and every thing will be done to make it a memorable occasion. We expect representative Spiritualists from all parts of western New York and Northwestern Pennsylvania, Sunday, March 30th, two services, and on Sunday evening, the 31st, a public meeting to be addressed by prominent men and women. Those having friends in the city should notify them of their intended visit, and those not acquainted will find good and cheap accommodation at the hotels. Friends living in the district should make Titusville a rallying point."

Carrie Sawyer and Kittie Rainger succeeded in getting bail last week—$1,500 each. Mrs. E. P. W. Packard and Vincent P. Smith signed the bail bond. Mrs. Packard was once the wife of a Presbyterian preacher with whose theological doctrines she could not agree. Some twenty-five years ago, Mr. Packard put her in an insane asylum for no other cause, as she alleged, than that she wouldn't accept his theology. She has never been identified with Spiritualism; but is well known as an advocate of reform in insane asylums.

Miss Jennie B. Hagan is lecturing in Buffalo this month and filling appointments in that vicinity with her usual excellent success, it is reported. She is under engagement to speak in New York city.

Mr. J. C. Phillips, a magnetic healer and psychomotrist, formerly of Omro, Wisconsin, is now located at 315 West Van Buren street, this city.

Passed to Spirit-Life.

Mrs. Mary E Stuart, passed to spirit life from Buffalo N. Y., March 3rd, 1890. Mrs Stuart was a medium of a high degree and a hard worker in the cause. She leaves a husband, R. B. Stuart and a beautiful boy baby only 10 days old. Miss Jennie B. Hagan conducted the funeral services. The body of Mrs. Stuart by her request was cremated.

Mrs. L. B. Loomis of Lindenville, Ulster county, N. Y., passed to spirit-life on March 2nd, 1890 aged 63 years, 11 months and 1 day, after three months of severe suffering. She was an earnest worker in the cause of Spiritualism, and temperance. The funeral service was conducted by Miss Jennie B. Hagan, assisted by the Royal Templers. The very large attendance at the funeral showed the worth, love, and respect that the people held for her. Mr. Lewis H. Loomis, the husband, is well known at Cassanaga camp. Mr. and Mrs. Loomis, deserve great credit for rearing, educating and putting out into the business world four, homeless, orphan children of different parentage.

Capitalists and Small Investors read "War" Roberson's advertisement in this paper.

The Pioneers of the Spiritual Reformation, consisting of the life and work of Dr. Justinus Kerner and William Howitt, and an extended account of the Seeress of Prevorst, while under the care and attention of Dr. Kerner. Price, $2.50, postage 10 cents.

Spirit Workers in the Home Circle is an autobiographic narrative of psychic phenomena in daily family life, extending over a period of twenty years, by Morell Theobald, F. C. A. Price, $1.50, postage 10 cents.

Transcendental Physics, being an account of experimental investigation of Prof. Zollner with the medium, Henry Slade. This work has lately been reduced to 75 cents, postage 10 cents, and is extensively called for and read.

Berry Growers.

Berry Growers and Farmers have experienced great success in the past few years in handling their tender vegetables and delicate fruits in the new system of fruit packages. There can be no question of doubt but what the appearance and carrying qualities of the package have most to do with the marketable conditions and in a great measure regulates the price.

We are just in receipt of a nicely illustrated catalogue showing the different style packages calculated for this purpose and recommend those in need of such goods to write for the descriptive price list of Heath, Morris & Co., of New Albany, Ind.

A Visit to Washington.

So much has been said of Washington organs that this paper has sent one of its representatives to visit the world-renowned Organ factory of Cornish & Co., and to examine in person the splendid $50 organ which they offer in a large advertisement in our paper this week.

Our representative found the organ to be precisely as represented in their advertisement; strictly first-class in every particular, and the guarantee which Messrs. Cornish & Co., give for ten years is as good as gold; because they are an entirely responsible firm, and do precisely as they agree to do.

We have no hesitation whatever in strongly urging our readers to take advantage of the extraordinary installment offer, which they make in this issue; it is a bargain not to be had every day in the week. Their large catalogue, with special terms of payment, can be gotten free by addressing the manufacturers, Messrs. Cornish & Co., Washington, N. J.—[Editorial from THE CHRISTIAN AT WORK.

The John Brown Colony.

The John Brown Colony (named from its founder) is an incorporated organization for the purpose of cultivating lands for its members at actual cost. It owns a large tract of land in Fresno county, not far from Madera, the center of one of the best fruit districts in the State of California. The principle upon which it is founded is that of co-operation. Its lands being adapted to the culture of the raisin, fig, peach, and other fruits which yield large returns, a small tract suffices for one man, ten or twenty acres being equal in value to a farm of 160 acres in the grain-growing states. The tract of land owned by this corporation has been divided into five-acre lots, five being taken as the unit, although we will sell as many of these small tracts to one person as he may wish. Instead of the usual method of sale to an individual, requiring at least a part of the purchase price in advance, we wait until the price of this land has been produced from crops raised upon it before we ask any part of it. The only cash outlay that one needs to make to become a member of this colony, is just enough to plant and tend the land for three years in fruits of various sorts as he may choose. The cost of this cultivation may be paid during the three years, and if the party so desires, may be paid in installments, thus making it possible for one to procure a tract of this land and have it brought to a highly productive condition for a sum of money so small as to be almost incredible, and this may be paid in such a way that any industrious man may save enough from his earnings to make the payments and so become the owner of a producing property, the cost of which has scarcely been felt by him. This makes this especially desirable for ministers, clerks, bookkeepers, mechanics, teachers, etc., who can save small amounts monthly, but cannot give time to the development of a home. We cultivate the land, guaranteeing to do it in the best manner, and wait for the price of the land until it is produced from the crops as before stated. The purchaser thus has not only an opportunity to procure a valuable property at a nominal cost, but he has an absolute guarantee that it will be planted and tended in the best way possible.

This is not all experiment. The Equitable Homestead Corporation, founded upon the same principle and by the same parties, is now in most successful operation, having planted this spring over 1,000 acres to the raisin grape, the largest raisin vineyard ever planted in one body.

We would call attention to the following points:

Fresno county produces the finest raisins and largest yield of the same of any county in the state.

Raisins in Fresno county yield all the way from $150 to $250 net per acre.

The fig and peach also thrive wonderfully well and yield as large returns as the raisin.

The raisin grape is almost certain to yield a crop.

We append the following note from a member of the firm of Lord & Thomas, advertising agents, Chicago, Ill. We desire to be known as giving a truthful representation in all our advertisements and statements, and it is a great satisfaction to be able to give this from a man long used to the ways of the average advertiser:

The John Brown Colony, Madera, Calif.

GENTLEMEN: After going over your lands at Madera, California, am pleased to say that all your statements made to the public through your advertisements I found to be true.

You are at liberty to refer any one contemplating the purchase of your lands to me at any time.

Yours very truly, A. L. THOMAS.

We are prepared to give the most convincing evidence of the truth of all our statements, and wish to correspond with people who are in earnest in wishing further information. *We are now arranging for an excursion from Chicago or other Eastern point at reduced rates for the benefit of those who would like a personal examination of our lands.* Full information will be sent to all desiring it. Remember that this offer will not remain open long, and we are not the men to say one thing and mean another. Write for our pamphlets entitled "Homes," and judge for yourself as to the value of the offer. This is decidedly the chance of a lifetime, and prompt action is necessary if you take advantage of it. Address

THE JOHN BROWN COLONY.
Madera, California.

BEECHAM'S PILLS
ACT LIKE MAGIC
ON A WEAK STOMACH.
25cts. a BOX
OF ALL DRUGGISTS.

The Ghastly Record
of deaths that result from malaria is frightful. There is no disease that is so insidious in its attack. Its approach is stealthy and it permeates every fibre of the body, and remedies, which if applied at the outset, by delay lose their power. Dr. Tutt's Liver Pills have proven the most valuable malarial antidote ever discovered. A noted clergyman of New York pronounces them "the greatest blessing of the nineteenth century," and says: "in these days of defective plumbing and sewer gas, no family should be without them." They are pleasant to take, being covered with a vanilla sugar coating.
Tutt's Liver Pills,
SURE ANTIDOTE TO MALARIA.
Sold Everywhere, 25c.



To introduce them, one in every County or Town, furnished reliable persons (either sex) who will promise to show it. Borden Music Box Co., 7 Murray St., N.Y.

EASTER HANDSOMELY ILLUSTRATED BALLAD
Price, 15 cents. A variety of souvenirs at from 25 cents to $3.00.
SEARLE & GORTON.
63 Adams Express Bldg
185 189 Dearborn st., Chicago, Ill.

JOHN K. HALLOWELL,
MAGNETIC HEALER,
Patients treated at their homes. Medicine not used.
Address for Terms.
31 North Ada Street CHICAGO, Ill.

RULES and ADVICE
For Those Desiring to Form
CIRCLES.
Where through developed media, they may commune with spirit friends. Also, Declaration of Principles and Belief, and Hymns and Songs for Circle and Social Singing. Compiled by James H. Young. Price, 20 cents.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

PROSPECTUS.

The Religio-Philosophical Publishing House.

Capital $50,000.—$20,000. *now Subscribed.*

The Spiritualist Movement has reached a stage where it imperatively requires an abler press, a higher standard of culture in its teachings, a more orderly, dignified, effective and business like propagandism. A systematized method of investigating phenomena and recording results is gradually being evolved, and needs to be further developed. A well organized and endowed activity for the instruction, care and development of *sensitives and mediums is almost indispensable* to the development of psychical science. The keener the apprehension and broader the comprehension of causes, the better able are we to deal with the perplexing sociologic, economic, political, and ethical questions now vexing the world; and in no other direction is there such promise of progress in the study of cause as in the psychical field.

A first-class publishing house can be made the promoter of all the agencies necessary to carry forward such a work. With its newspaper, magazines, books, branches for psychical experiment, missionary bureau, etc., etc., it can satisfactorily and with profit accomplish what is impossible by such inadequate methods as now prevail, and as have hitherto marked the history of Modern Spiritualism

To lay the foundation of what it is hoped will in time grow into a gigantic concern, a license has been secured from the Secretary of State of Illinois to organize the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE in Chicago, with a CAPITAL STOCK of FIFTY THOUSAND DOLLARS, in ONE THOUSAND SHARES of FIFTY DOLLARS each. The Commissioners have opened books for subscriptions. TWENTY THOUSAND DOLLARS have already been subscribed.

In this connection it may be well to call special attention to the desirability of having a stable, well managed and confidence-inspiring

CORPORATION TO ACT AS TRUSTEE

for those who desire in the interest of Spiritualism to make donations during their lifetime or to leave bequests. One of the important purposes of the Religio-Philosophical Publishing House is: To receive, hold, use and convey any and all property estates, real, personal or mixed, and all bonds, promissory notes, agreements, obligations, and choses in action generally that may be bestowed upon it by bequest, gift, or in trust, and use the same in accordance with the terms of the trust when imposed, or discretionary when the bequest or gift is unconditional.

The Commissioners solicit stock subscriptions from the JOURNAL'S readers. It is hoped that a considerable number will be found ready to take not less than twenty shares, or one thousand dollars each; and that a goodly number will subscribe for not less than ten shares each; while those who will be glad to subscribe for a single share, fifty dollars, will reach into the hundreds.

In the State of Illinois there is no liability on subscription to stock of a corporation, the amount of whose capital stock is fixed, (as is the case in the present instance) until the whole amount of stock is subscribed. See Temple *vs* Lemon, 112 Ill. 51. Therefore no one need fear being caught in a scheme which is only partially a success. Subscribers to stock will not be called upon to pay for it until the whole amount is subscribed. No one in any event assumes by subscribing any pecuniary responsibility beyond the amount of his stock. The entire remaining stock, Thirty Thousand Dollars, ought to be promptly taken. That the stock will pay a fair dividend within two years is as near an absolute certainty as any thing in the future.

Those desiring to subscribe will please promptly write to the Chairman of the Commissioners, John C. Bundy, Chicago, notifying him of the amount they will take.

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THE ONLY FIRM OF MANUFACTURERS IN AMERICA selling direct to Consumer. From Factory to Family at Wholesale Rates on Terms to suit Purchaser.
$75 ORGAN SOLD FOR $15.00 CASH (EXACTLY LIKE THIS CUT) FOR ONLY $50
After ten days' trial, and the balance of price, $35, to be paid in 7 monthly installments of $5 each. OR IF CASH IS SENT WITH ORDER, WE WILL SPECIALLY ACCEPT $45.00.
CORNISH'S Specially-designed Cabinet Organ, Style "Canopiletta," No. 10,000, contains 3 sets Orchestral toned Resonatory Pipe Quality Reeds; 5 Octaves; 10 Solo Stops; 2 Octave Couplers (Bass and Treble); 2 Knee Swells and all late improvements. Dimensions.—65 in. high, 43 long, 21 wide.
WARRANTED FOR TEN LONG YEARS.
SOLID WALNUT CASE, HIGHLY FINISHED.
Handsome Stool and large Instruction Book, making a Complete Musical Outfit.
HOW TO ORDER. Send a reference as to your responsibility from any Banker, Postmaster, Merchant or Express Agt's, and Organ will be shipped at once on Ten Days' Test Trial, and if not, after trial, satisfactory, you can return it and we will pay freight charges both ways. YOU RUN NO RISK.


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Magnificent New Designs, finest materials, wholesale prices, upon terms to suit all purchasers. Shipped to any part of the civilized world, on free test trial.
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Voices From the People.
AND
INFORMATION ON VARIOUS SUBJECTS

EVOLUTION.

A boy sat dreaming near a summer brook,
Dreaming of things to come, and yet content
To view the landscape with enraptured look;
The sunset bars of gold, with crimson blent,
Filled all his soul with silent wonderment;
His was a sacred joy, beyond compare,
To think this world had scenes so wondrous fair.

Long years have passed; the boy had learnt his share
Of knowledge of the toil that daily strives;
How earth is filled with bitter cark and care,
And ceaseless want broods darkly o'er the lives
Of city-haunting toilers, men and wives.
How can his heart do otherwise than grieve
That earth has dens where ruffians cheat and thieve?

Oh! that the course of time could back return,
When sunset skies could yield a perfect peace;
When every slope, ablaze with golden fern,
E'en in decay showed beauty's rich increase,
And every skylark's song made sorrow cease,
Before the innocent mind had learnt to scan
How God's fair earth is marred by sins of man!

But wherefore backward gaze with fond regret?
Canst thou not learn the lesson God would teach?
His face is forward, and His laws have set
No limit to His forecast's boundless reach;
If even here, at times, joy visits each
Whose mind is pure, conceive what joys may thrill
A world uncoiled by crime, untouched by ill!

Look forward! Though thy mind must fail to guess
The vast developments of endless time,
Believe that He, whose smile doth even bless
This sinful earth, can, in His plan sublime,
Complete a universe that knows no crime.
Serve faithfully; help that err, and wait;
God in good time throws wide the golden gate.

—Walter W. Skeat.

Another Earnest Spiritualist Gone.

The following from the Cleveland (Ohio) *Leader and Herald* of March 5th, gives in brief the history of one well-known in Cleveland as an earnest Spiritualist. It will be observed that the account makes no mention of his Spiritualism and that the funeral services were held in the Unitarian Church. So long as Spiritualists remain unorganized, with no religious edifices, it is to be expected that people will bury their dead under the auspices of some other religious body:

Hon. Daniel R. Tilden, who for a third of a century sat upon the bench of the Probate Court of this city, died at his home, No. 1423 Euclid avenue, at 7 o'clock last evening. Judge Tilden has been confined to the house but a few days and death resulted from the general breaking down of the system, incidental to old age. The deceased was born in Lebanon, Conn., November 5, 1806. He received a common school education, and when eighteen years of age left his home for the South, residing in Virginia and North Carolina four years. The South was not a congenial residence for the Yankee youth and in 1828 he turned his face westward and set out for Ohio. He lived for a short period in Garrettsville, Portage county, whence he went to Ravenna to study law with Mr. Pierson. To complete his legal studies he entered the law office of the late Judge Rufus P. Spalding, with whom he remained until admitted to the bar. In the movement to abolish slavery inaugurated in 1831 Judge Tilden was one of the first to espouse the cause of universal freedom, despite its unpopularity at that time. With Robert F. Paine he organized an abolition society in Garrettsville, the first of the kind in Portage county. He labored in this field with untiring zeal and became widely known as a prominent and active anti-slavery leader. In 1832 Mr. Tilden was elected a justice of the peace and continued in that office four years. Soon after leaving the magistrate's bench he became a law partner of Judge Spalding at Ravenna. Four years later he formed a partnership with W. S. C. Otis, which lasted about three years, and which terminated when Judge Tilden was elected Prosecuting Attorney of Portage county, an office he held four years. In 1842 he was sent to Congress from the district composed of Summit, Portage, and Trumbull counties. He was a Whig, and was in the House of Representatives during the exciting debates relative to the annexation of Texas and the Mexican war. He took a bold stand against the war, and, with Hon. Columbus Delano, Governor Vance, and Joseph Root, refused to vote for the bill furnishing means to carry on the conflict. His name, with those of twelve other Congressmen, surrounded with a black border, was sent throughout the country for this action. He was a delegate at the national conventions which nominated General Scott and General Taylor for the Presidency. In 1852 Judge Tilden removed to Cleveland and formed a law partnership with Hon. H. B. Payne. Two years afterwards he was elected Probate Judge of this county, which office he filled continuously for thirty-three years. His official conduct was marked by kindness, attention to duty, and the interests of those having business with his office. He endeavored to do right by all, whether rich or poor, learned or ignorant. No one ever denied to Judge Tilden unimpeached honesty of purpose, warmth of heart, and an earnest endeavor to deal justly with all men.

The funeral will be held from the Church of the Unity Tuesday or Friday afternoon. The body will be taken to Buffalo for cremation.

H. J. Field on W. E. Reid.

To the Editor of the Religio-Philosophical Journal.

You request correspondence and invite "full and free" discussion in your columns and boldly champion the honest and true in all that comes under the head of Spiritualism without fear or favor, and consequently I write you with confidence that you will publish my letter or take notice of its contents editorially and thus, through its ablest and cleanest advocate put Spiritualism in its true light; and with reference to this spirit postmaster case I will do what may be done at this late day to keep the "innocent" from being duped and bled.

The newspaper report of the recent Michigan State convention of Spiritualists says that Dr. W. E. Reid was re-elected president for the ensuing year; that he was nominated by Hon. L. V. Moulton, who stated that Spiritualism, in the person of Mr. Reid, would be tried in the United States court in March; and this oft-repeated and misleading statement is one to which all intelligent, discriminating and honest Spiritualists in Grand Rapids and elsewhere object to. Spiritualism has been on trial for the last forty-two years, has nobly stood the test, and now numbers within its ranks many decent and intelligent people who will rejoice to see the United States court or any other tribunal detect and punish the soulless and mercenary wretches who use it at once as a cloak and bait for their ghoulish work. Everything possible has been done by Reid and his "defense committee" to make the public believe that he (Reid) is a virtuous, much-abused and poverty-stricken man, and to keep him before the spiritualistic public as a martyr in order to filch from the said public money to fight the case, the committee even sending Reid east last summer on a begging expedition from which he returned and told the defense committee that he had used up all the cash he collected in paying railroad fare, board, etc. Following is a condensed and truthful statement of the case:

A little more than two years ago Mr. Reid came to Grand Rapids and opened an office, attached "Dr." to his name and hung out a large sign which read: "Reid's Magnetic Institute;" he wore a wide band of crape on his tall hat and a sad and sanctimonious expression upon his long face. After he had learned some of the facts which the oldest and best-known fossils and marvel-seekers receive as tests, he attended the local meeting and astonished the natives with his "power." He possessed great attractive power, especially for old women, and soon had his office crowded with victims; he issued a pamphlet called the *Banner of Life* in which he advertised to do more than any human being could accomplish, and in which he advertised a scheme ostensibly for the development of mediumship, incidentally for cash, which is an exact copy of that other fake of which Jas. A. Bliss is the father, *i. e.*, N. D. C. This pamphlet and its successor, under the style and title of *The Spiritual Instructor* were issued semi-occasionally and were filled with advertisements of Reid's marvelous ability to tell past, present and future, diagnose disease, prescribe and compound medicine, etc., and it, or they, had not the semblance of a newspaper and were not "periodical" although by sharp ward caucus methods and notwithstanding the vigorous protest of Giles B. Stebbins, it, or they, was, or were made "the official organ" of the Michigan State Spiritualists, a body which is purely local and which is revived once a year to give local talent a chance to expand. He constantly exhorted readers to subscribe for this advertising sheet, etc., still copying closely the Bliss method of extracting dollars. In the meantime, he gave marvelous tests of his power to read sealed and concealed letters and to answer them readily, provided the questions they contained were of a general character and did not involve giving names and dates which he was unfamiliar with and borrowed money from every one upon whom he could exercise his hypnotic power. Poor women and cripples who would be utterly ruined if he failed to return their money did not scruple him, and he is known to have borrowed $1,600 from a member of the defense committee. It is a fact easily proven that he acquired at least $4,000 in this way, counting $1,000 which he claims one of his deceased patients gave him just previous to his death, and which he certainly got, much to the detriment of said patient's indigent family. He employed from two to six assistants constantly; his mail was very large and cash receipts proportionately great; he never was known to pay or repay. The most thoroughly established fact developed at his trial in the United States court in December was that he owed all of his former assistants sums varying from $6 to $53, yet he poses as a martyr, pretends to be penniless and appeals to the spiritualistic public to help him out of the trouble his manifest dishonesty and greed brought upon him. He affiliates with Jas. A. Bliss, and his satellites in Grand Rapids are mostly *Sower* people, more fanatical and less amenable to reason than were the followers of the Mahdi.

During Reid's trial before Judge Severens last December the defense tried in every way to make the truth or falsity of spirit return the issue, and resorted to much the same tactics with the jury that the prosecution employed in the Wells-Buudy case. Judge Severens' rulings were much the same as in that case, he holding that Spiritualism was not and could not be, on trial. Yet the defense committee and their fellow fanatics still asserted that the issue of which they cannot realize the grandeur, was on trial, the court to the contrary notwithstanding; and that the whole machinery of the postal department, under the direction of Presbyterian Wannamaker, was being used to crush (it in the person of Reid. When he was first arrested his politically expert friend(s) arranged a skillful plan of campaign and by a judicious use of aforesaid caucus methods made it appear that he was endorsed by all local Spiritualists when the fact is that his followers are pulpy brained people who worship Reid, with perhaps one exception, and few in number compared to the decent and intelligent resident Spiritualists. Now the aforesaid intelligent people have left the convention in the hands of the enemy and made it possible for a few old fossils to disgrace the Michigan Spiritualists by having it go forth in public print that this notorious and odious spirit postmaster (so-called,) whose known record is filled with unscrupulous money-getting and whose past is shrouded in mystery, is the President of their State Association. I know but one person in Grand Rapids that endorses him who does not require some one to think for him before having an opinion about anything; that person has been considered an oracle by some Michigan Spiritualists in the past, is a thinker and has always been considered an honorable and honest gentleman, and when such a man pursues his present course it is charitable to conclude that he is insane or hypnotized, whichever you please, certainly not free to use his reason.

Grand Rapids is my home and I am thoroughly conversant with the matter of which I write, which I do because it should be understood by the public that the vast majority of Michigan Spiritualists do not endorse W. E. Reid or any of his ilk.

Grand Rapids, Mich.

Examples of Spirit Influence.

To the Editor of the Religio Philosophical Journal.

I have often had the query put to me, "Do spirits ever bring an influence to bear upon those in physical life, that can be recognized of direct and immediate benefit in their every-day life or business relations"? In reply I would like to relate some personal experiences. A few years ago I was in a city of Missouri on a certain business matter, and temporarily using the office of a friend, an attorney, for my purposes. I had some important papers that I kept in the drawer of a table I was using in the daytime, generally having them placed in the safe at night. They were of no real value to any one else, but their loss would have been quite a serious matter to me and the results of the affair I was endeavoring to carry through. One Saturday my friend finished his business early and went away, locking up his safe before he went. I was not through, but felt my papers would be all right where they were. I hurried somewhat, as I wished to catch a train, purposing to spend Sunday a few miles out in the country. About half way to the depot I was stopped by a sudden impulse, and without reasoning about the matter at all I hastened back to the office, finding the office-boy just closing. I gathered up the papers, put them into a small hand valise, went from there to the office of a physician whom I knew and asked to be allowed to leave the valise until Monday. Permission was granted; then by running part way I was in time to catch the train I wanted. Once seated therein I began to think the matter over as to why I so acted, as from the time the impulse came I had not stopped to reason, only to act. I could not make head or tail of it, except that in some way there was a sense of great relief, and with that I dismissed the matter from my mind. On Monday, when I returned to town, I found that during my absence the attorney's office had been gutted by fire.

Again, part of my life has been spent in Colorado, and during that time I experienced all of the ups and downs that came to most of the mining men of that State. During one of the periods when I was way down, not a cent of money and no one to turn to for aid, for I was in a strange mining camp, I remember one bright sunny morning of standing upon the dump of a mine, not blue and down-hearted—a man in good health cannot get so in that glorious climate—still it was not a laughing matter by any means. While trying to make up my mind at which of the active mines I should commence to apply for work, an irresistible impulse came over me to go to a neighboring mining town forty miles distant. I was so strong I felt compelled to move, nor could I wait to think about it; I must go at once. It was nine A. M. when I started; by ten P. M. I had walked the forty miles without rest or food. The only thing was that I must get there and not lose a minute. During the night as I lay in bed I wondered at myself, particularly as I realized that I was not nearly so fatigued bodily as an ordinary ten mile tramp usually made me. Before the next day had come to a close I was introduced to an utter stranger who was seeking just such a man as would have my knowledge and experience. A profitable bargain was concluded which eased my necessities at once, gave me several hundred dollars in the next four months, and prospectively an interest in the business worth several thousands.

Once more, in the fall of 1884 I was in New York City for a couple of days; part of my business was down town, part up. I went to the Astor House—left a small hand valise in the check-room but engaged no sleeping apartment. My business was transacted up town last, and with a mind free from care I felt the evening at the opera would be a fitting conclusion for the day. The American Opera Company was then playing at the Academy of Music, located on 14th street, I believe. After the play, it was such a lovely moonlight night I preferred walking to riding in the street cars, and I leisurely wended my way down Broadway to the Astor House. It was after midnight when I arrived, to find every room engaged but I was told I could have a cot. As this was better than looking elsewhere at that time of night I accepted, going to the reading-room to write a letter before retiring. Now I did not see a soul about except the night clerk, who rang up the porter to show me the place where the cot was. The clerk handed me a key, requesting that I lock the door and take the key out, as there would very likely be more guests to occupy the same room, and they would be let in by a latch key, and I would not have to be disturbed. This seemed reasonable and right and I acted accordingly. It was a large room with ten cots and no other guest there. I chose the cot in the farthest corner near a window, placing my clothing upon a chair between the cot and window. With the most contented mind possible I was soon asleep, merely noticing as I entered the land of dreams that the gas in the hall was burning brightly. I must have slept soundly between two and three hours when I suddenly awoke, wide awake at once, with no nervous feeling of anticipation whatever. I was simply changed from a condition of profound slumber to one of intent wakefulness, with no intermediate transition. Looking at the light coming through the transom, (it being the last thing I remembered as I went to sleep) I saw it was the same, but while I looked it was turned low down, and not a sound in the hall. In less than a minute I heard some one fumbling at the lock of my door, but evidently using every precaution to not be heard. The bolt slipped back, the knob turned, and the door began noiselessly to open. At one-third distance, a short, thick-set man in grayish clothing, with slouch hat pulled down to hide the eyes and part of the face, tiptoed into the room, holding fast to the door. I made a slight sound in breathing; he stopped; I lay perfectly quiet, for my plan of action was instantly formed, and he noiselessly moved to about the centre of the room. I made a slight movement just as one usually does when about to awake; he stopped, motionless. I moved just a little more and drew an audible breath; he moved back without sound, passed out into the hall, quickly locked the door and turned up the gas, and I turned over to sleep again, not feeling any more ruffled than if such was an every-night experience.

What was my plan? Oh, it was simple enough. The scamp was after the contents of my clothes; to get them he must lean across the cot I was occupying, and then would be the supreme moment for me. I was all ready to throw the bed-clothing over him, lay on him myself, and yell, murder! fire! police! or anything else that came handy. But the sneak thief's discretion saved us both the exertion and trouble. A few weeks after I read in the newspaper that the midnight prowler had been caught at the same business, in the same hotel.

Thus I might keep on and fill several columns, but these three personal experiences answer the query propounded in the affirmative, to my mind, most decidedly.

I very much doubt whether there is anyone who has arrived at middle age but who can recall analogous experiences, but who have settled the cause of the impulse under which they acted, as "luck," "coincidence," "an accident"; or if of a deeply religious turn of mind" as "a special Providence." I will accept the last, in a sense, but I have found that Providence acts through intelligent instruments, and these instruments are in many instances spirits of those of past mortal life, and who thus give positive evidence to many men and women of their direct interest and influence in the every-day affairs of our lives, whether they are recognized as so doing or not. But all such acts are the results of the use of natural laws and forces pertaining to spirit life. Just the same laws and forces are open to the use of spirits who perpetrate wrongs for their ends, just as the others do good. Spirits are merely human beings in another condition of life that is more intense, and have ends to gain as well as we in this condition of life.

JUAN DE AMIGOS.

Union with Unitarians.

To the Editor of the Religio-Philosophical Journal.

I have read with interest the articles in the JOURNAL about the union of Spiritualists and Unitarians. Unitatians are already organized and in good working order. They are an intelligent people and also progressive. Their creed, according to R. A. Dague in the JOURNAL of January 11, could be subscribed to by those of us who believe in higher Spiritualism.

There is one point, however, that should be made plainer before Spiritualists either organize or unite with any other body. That is, what do we understand by the name God? I have studied Unitarian literature somewhat and could adopt all its principles except, perhaps, the most conservative, unless it be their idea of God. Does any Spiritualist, to-day, believe in a personal God? Is not God a spirit pervading the whole universe? If so this infinite spirit could not be personally in one place. I enjoy the Unitarian sermons, and I may be mistaken on this point, but when they speak of God I understand that they mean a personal God; that he is a Father to whom we can go for help as a child to an earthly parent. Spiritualists should make this point plain. Let Unitarians do the same. If God is the spirit of the universe—the power and life of all things—and this thought is made perfectly plain, so that "he who runs may read," nothing would hinder a union thus far. We can all understand Christ the Brother; to him we can go for help, knowing that He will aid us always, when we obey God's laws—in other words, the laws of Nature—and also, if we ask Him with hearts in accord with His spirit, He will fill our souls with the divine will, and thus, through Christ and the angel world we shall become spiritualized and fit for this temple which we wish to call the "Church of the Spirit."

If we ever organize, let it not be made a business organization. We have had enough of commercial Spiritualism; let us have a religion, and a progressive one. I should like to see Unitarians and Spiritualists united, but first we should agree upon inspiration and spirit intercourse. In regard to this I will quote from a letter just received from a friend which contains points worth heeding. He says, "I think the Unitarian church will get a large membership from the ranks of the Spiritualists, and if that church could reach out and take in the best principles of Spiritualism they would have a good solid rock foundation for their belief and creed. In other words, I think Spiritualism is the door through which their membership will enter the church; and if they should, when they become strong, close that door as many other churches have done, the result would be a dead church, spiritually, a result we see in the Presbyterian, Methodist and other denominations. That is what is the trouble with the old sects. The ministers try to preach a spiritual life; but all inspiration has ceased, the door is closed and in practice they are spiritually dead. That is the way it looks to me. Col. Bundy ought to see that the Unitarians will reap the harvest from his work and he should, while he can, step in and have a voice in the church to which he is sending converts. In other words, Spiritualists should not surrender all their creed when they enter the church but should compel the Unitarian church to adopt "inspiration and spirit intercourse" through mediums—the church left free to choose the best of such communications and, as a church, bound by nothing inconsistent—the members left free to believe more or less of such matter.

A. M. MUNGER.

Newton, Kas.

To Workers in Children's Progressive Lyceums.

To the Editor of the Religio-Philosophical Journal.

A committee has been appointed by the Children's Progressive Lyceum of Washington, D. C., to obtain information concerning existing Lyceums in the United States, so as to exhibit the methods of instruction or forms of exercise now in practice, and to devise means for their improvement, if possible. In furtherance of this purpose, and with a view to promoting a closer fellowship among Lyceum workers and possibly of establishing some form of co-operation, the committee has prepared a form of inquiry sheet to be sent to the Secretary or Conductor of each Lyceum, containing items of query, with blanks for name, location, date of organization, time and place of meeting, order of exercises, manuals used, difficulties experienced, etc. The secretary of the committee, Mr. Geo. M. Wood, U. S. Geological Survey, Washington, D. C., would be glad to receive the names and addresses of secretaries or conductors of Lyceums, in order that copies of the circulars of inquiry may be sent.

W.

Washington, D. C., March 6, 1890.

[In order to give those interested a fuller conception of what is sought, the following is published in connection with the above, which is copied from a blank form filled out by the Children's Progressive Lyceum of Washington, D. C.—ED. JOURNAL.]

Name, (Children's Progressive Lyceum, Washington, D. C.)

Date of organization, (February 19, 1888.)

Form of constitution, (As per printed copy herewith.)

Names of present officers:

Conductor, (Mr. Chas. L. Snyder.)
Guardian, (Miss Annie Held.)
Librarian, (Mr. Geo. S. Clendaniel.)
Treasurer, (Mr. Mark Burnham.)
Secretary, (Mr. Geo. M. Wood.)
Musical Director, (Mrs. J. D. Parslow.)
Leaders, 1. (Mrs. Brooks,) 4. (Mrs. Stevens,)
2. (Mrs. Gilbert,) 5. (Mr. Ingersoll.)
3. (Mrs. Ritter,) 6. (Mr. Higbee.)
Guards, (Messrs. Edson, Steinberg, Stoddart, Hall, Held and Ripler and Mesdames Ripler, Clendaniel and Jennings.)
Other officers: Assistant Librarian, (Miss Julian.)

Time of meeting: day of week, (Sunday); hour of opening, (10:00 A. M.); hour of closing, (11:25 A. M.)

Place of meeting, (G. A. R. hall, 1412 Pennsylvania avenue, in connection with [immediately before] morning services of Society of Spiritualists.)

Order of exercises and time in minutes devoted to each:

1. (Song, 5 minutes.)
2. (Silver Chain Recitation, 5 minutes.)
3. (Group exercises, 25 minutes.)
4. (Library, 5 minutes.)
5. (Recitations by children, 10 minutes.)
6. (Short talk, 10 minutes.)
7. (Song, 5 minutes.)
8. (Mottoes, 5 minutes.)
9. (March, 10 minutes.)
10. (Song, 5 minutes.)
11. .....
12. .....

Character of subjects considered and mode of consideration, (Philosophic, Spiritual, Ethical, Social, etc. Considered in group conversations, each group having its own question.)

Manual or book of songs, etc., used, (Our own, as per sample sheet herewith.)

Average attendance at each session during January, (52.)

Sources of money received, (Collections at Lyceum sessions and proceeds of monthly entertainments.)

Additional information. (We give no rewards of any kind. Number of books in library, 285.)

Defects and difficulties experienced, (Want of time for satisfactory group exercises; want of printed helps for group leaders; unpunctuality of attendance.)

Can you suggest any improvements in Lyceum Methods? (We think there is need of suitable manuals of instruction or reference for young children; we also think there is need of graphic illustrations for subjects admitting it.)

Do you think the organization of a Lyceum Union, comprising all the Lyceums in the United States, with a national board of officers, would be of advantage at present? (We believe the question is worthy of consideration.)

If so, what is your idea of the form, purposes and work of such organization? (If formed, its board of officers should, we think, consist of one delegate from each Lyceum in the United States. These delegates should meet in convention at some chosen place, deliver public addresses, discuss the character and scope of Lyceum teaching, endeavor to devise improvements in Lyceum methods and strive to arouse and encourage interest in Lyceum work.)

Thoughts on Unity.

To the Editor of the Religio-Philosophical Journal.

Much is being said about organization among Spiritualists. What form is desired, may we ask? Do we want a creed, a recognized head? Where comes in the "law unto ourselves"? Where is the kingdom of heaven, if not within ourselves? Is it not better to "prove all things and hold fast that which is good"? The true church is within every soul, and the "called to preach" is the running brook and the voice of Nature. The ages past no doubt have required these external regulations, for what has humanity been but just enough removed from the animal to be above instinct government, but not to be governed by reason? We expect to be learners through all eternity, but we have already learned that our highest duty is to do unto others as we would have them do unto us. The inspirations of to-day are all toward individualization. Organization for business purposes is necessary and proper, but although we do not expect by searching to find out God, yet by seeking we shall find something every day. All real and eternal things are invisible to the physical eye, but we stop not there. All substances are but temporary combinations of elements, and life requires a continued change of combination. The crystallization of substances precludes changes which are essential to progress. All religious systems require certain observances. The Carthagenian devotee who stood beside the heated Saturn and saw without a tear her darling child cast into the flames, gave evidence of sincerity, but oh, how mistaken as to the requirements of true religion! Organized systems have been the hinderance of progress, and should the Spiritualists of to-day follow in the wake of the passed away? It is spiritual growth only that has done away with the thumb-screw and faggot, and spiritual growth will do away with all forms of religious persecution which has filled such a place in the history of man. We see here and there the fag ends of the old spirit in all the organizations of what is called Christian. The personal Jesus of Nazareth is required to be worshiped as God, and his so-called miracles are quoted to prove him God, but his own declarations that he could not do many mighty works because of unbelief, but that those who came after him should do greater works than he, is seldom quoted. When Edward the First of England, entered the city of Nazareth with a powerful army, he massacred every Turk found within the city because they did not believe that Jesus was God. The Spirit of Christ the divine was not there, nor is it in any form of persecution. As every drop of water is one with the ocean, so every soul is one with God. The degree of the God within us is expressed in our lives. Christ within the soul waits the resurrection, but the grave has no claims upon anything save that which is of the earth, earthy. Nature governs by law—is not influenced by pity. Conemaugh would be swept again to-morrow if like causes exisied. While standing upon the banks of the Onio I saw the wreckage borne upon the angry current in which were mingled human bodies as well as of animals, and as tables, cradles and all kinds of household furniture swept by I could only exclaim:

Handle them carefully, O ye wild waters,
Carry them carefully on to the sea,
But rushing along, my prayer was unheeded;
What cared the waters for them or for me.

I saw mid the wreckage what looked like a cradle,
Where baby had slept and been rocked to repose;
Perhaps it was in it and sweetly was dreaming,
When the crash—oh! who may those terrors disclose?

In vain were my tears; the wild current in motion
Was bearing them onward in haste to the sea;
Take them up tenderly, broad Mississippi,
Eternity waiting will render them free.

We list to the voice of the rivers and streamlets,
As well as from teachers divinely inspired,
As the spirit gives utterance, so may they lead us
Where truth can express what the soul has desired.

O tide of humanity, this river in motion
But pictures thy flow to eternity's sea,
The loved of our kindred now safe in thy keeping,
Are watching and waiting for you and for me.

Ceredo, W. Va. PETER THOMPSON.

Mediumship—Abraham Lincoln.

To the Editor of the Religio-Philosophical Journal:

Allow me to give the following extracts from a letter from a friend whom I have known for years—a farmer of superior intelligence and integrity, naturally skeptical and critical, highly respected by those who know him, not seeking public fame but diffident of his abilities. For some years he has been an interested looker-on among his friends who were Spiritualists, fair and candid but not a believer until within a year or more. His own mediumship, speaking under the control of Hon. J. M. Howard, former U. S. Senator from this state, and others, has convinced him. He writes me as follows:

"It seems too good to be true, but Abraham Lincoln has controlled me, or I have been most skillfully deceived. The first time it was the most overwhelming, strong personal magnetism I have ever felt, and perfectly unlooked for or thought of. I am a doubting Thomas yet, as to many things others feel sure of. When I look back it does not seem probable that one in his, or Senator Howard's position in life, would ever seek so poor a source to work through. It is undeniable while I am under their control, but as time elapses it seems more like the bestowal of a gift from some one you feel you have no claim upon, and I cannot help but feel that it may be some one else, or some combination colored by my own desires and over-joyful mentality. In fact it seems too good to be true, and so I live from day to day, stronger physically and more calm mentally for the influences around me, feeling that nothing can be of much harm to me so long as surrounded by my spiritual guides."

My friend could well bear in mind that "position in life" here is a mere feather's weight to the denizens of the Spirit-world. Receptivity and integrity and discriminating intelligence they would find in him and these would make him, and his like, their chosen means of communication.

What he writes of his fair bodily health and mental calm I can testify to. He lives under no glamour or illusion which takes away competence for the business of daily life. These visits to the spiritual mountain heights seem to bring him back to the valley all the better fitted for practical work.

Detroit, Mich. G. B. STEBBINS.

Congratulatory.

To the Editor of the Religio-Philosophical Journal.

Permit me to congratulate Spiritualism on the very complete and satisfactory expose of another parasite upon spiritual philosophy, by the incarceration and final disposition of the Sawyer-Burk fakirs at the instance of the Chicago *Tribune*, as reported in its issue of the 18th inst. I offer congratulations through you, than whom none have done more to bring so fair a philosophy up to a standard of scientific recognition, or done more to educate avowed Spiritualists to an appreciation of their responsibility for much of the pecuniary success of such frauds. When old-time Spiritualists cease to look with anger upon the downfall of such of these people as are deluding them, and spend their means in the direction of placing their philosophy among the recognized sciences—for Spiritualism is a knowledge and never a belief—their opinions will be accorded more honorable recognition and reception at the hands of the public. All honest mediums and their friends can but thank you, as one by one the black festering spots are cleaned away by you, or through your efforts. We wish you success and god-speed in the work you are doing so well.

J. S. DRAKE.

Los Angeles, Cal., Feb. 28.

[Mr. Drake is a gentleman of wide experience, and as the husband of the justly celebrated medium, Maud E. Lord, his opinions have special weight and significance. He is a Spiritualist through and through, and like the JOURNAL, has such profound confidence in the basic facts of Spiritualism that it gives him courage to assist in eliminating from it every source of error and demoralization. Long may he live to help on the good work.—ED. JOURNAL.]

Notes and Extracts on Miscellaneous Subjects.

In India the government fixes railroad rates.

The New York Bible House since April 1st last has issued 725,000 volumes.

It is reported when Edison is employed on a new invention he consumes fifty cigars a day.

A woman at Chester, Pa., calls her husband "Telephone" when he gets mad and won't answer her.

Explorer Stanley was paid at the rate of $50,000 a year while he was hunting for Emin Pasha.

William Gwynn of Napa, Cal., carries a watch that is more than 160 years old. It keeps first rate time.

Professor Carnelley, of Aberdeen, says that since 1870 the average duration of human life has increased by five years.

Anson Willesey of Avon, Ill., a rollicking blade of 85 years, was married recently to Susanna McCoy, a blushing maiden of 54.

Gladstone frequently speaks in the open air, without wearing his hat, but never suffers any ill effects from the imprudence.

The new French seagoing torpedo boat has used her torpedo tubes with success when going at the rate of 21½ knots an hour.

The Russian government gets about thirty-six hundred pounds of pure gold every year from the mines of eastern Siberia.

Peat fiber is coming into considerable use in the manufacture of brown paper, being about 50 per cent. cheaper than wood pulp.

Harriet Beecher Stowe recently said: "I wish writers of my life would wait until I am dead before they publish their biographies."

Mexico is to have a magnificent Congressional Palace, the architect to be Piacentini, who built the Palace of the Fine Arts in Rome.

Isaac Coe, who is living in Waterbury, Conn., at the age of 96, is believed to be the oldest living ex-legislator in the Nutmeg State.

Hon. Bonum Nye of Northfield, Mass., has lived under the administration of every president of the United States. He is still in active business.

Rev. Robert Collyer, who began life as a blacksmith and is now one of the most popular lying preachers, recently entered upon his 67th year.

A Zanesville merchant lost his pocketbook on Main street and found it an hour later lying on the sidewalk right where he dropped it. No one had touched it, fearing a sell.

It is said that Charles Waltner received the sum of $24,000 for his etching of Rembrandt's "Night Watch," which is perhaps the largest price that has ever been paid for a single plate.

The phonograph seems to be making greater headway in Mexico than in the United States. The director general of the telegraph system is to make a contract for its introduction at once.

The thickest octavo volume in the world known, is the last edition of Whitaker's "Reference Catalogue of English Literature." This book, which weighs twelve pounds, is eleven inches in thickness.

Third avenue in New York is to be fitted with cable cars to run every minute all day and every half minute during the morning and evening rush. They will give the elevated roads a severe blow.

The railroad car on which Lincoln rode to Washington at the time of his first inauguration is now used as a smoking-car on the New York Central railroad and runs between Wellsboro and Antrim, Pa.

About twenty years ago nearly 15,000,000 leeches were annually used for medical purposes in the United Kingdom. Now little more than two-thirds of that number are prescribed in a year by the doctors of this country.

The fecundity of the sunfish is amazing. A sunfish six and one-half inches long, weighing about five and one-half ounces, has been known to produce in a single spawn 44,000 eggs, a most enormous number for so small a fish.

Members of the Iowa tribe of Indians are very well off. They have been reduced in number to eighty-three persons and have 200,000 acres of rich farming land, which they are to sell to the government—an average of over 2,400 acres each.

An English scientist claims to have succeeded in counting the dust motes in the air. He says that he has detected 30,000 such particles in the thousandth of a cubic inch of the air of a room. In dry weather the out-of-door atmosphere yielded 2,119; after a heavy rain it was only 521.

T. De Witt Talmage is rich. He makes more than any other lecturer, and lectures oftener. He is up for the highest bidder, and inexperienced managers of lyceums take great risks on him, but the doctor has an invariable rule, "Settle before the lecture and avoid misunderstanding."

Jeff Davis wrote to a friend in Atlanta, under date of March 8, 1889: "My father was a native of Georgia—his name was Samuel; my grandfather resided and died in Georgia—his name was Evan. The family were from Wales, and I have lost what little I had of record beyond the memory of the facts as stated above."

The cremation furnace in Pere-la-Chaise cemetery, in Paris, is now complete, and the prefect of the Seine has approved the scale of charge to be enforced thereat. The charge for the use of the cremation furnace is to be fifty francs, which sum includes the keeping in the columbarium of the funeral urn containing the ashes for a period of five years.

"Goliah," one of the big trees of California, is a solid tree measuring twenty-three feet through at the ground, twenty feet at five feet above the spreading base and seventeen feet still higher up. It has been estimated that its weight is about 100,000 tons, and that it would make 1,500,000 feet, board measure, of clear lumber, the branches and top piling up 100 cords of wood.

A South Carolina man who was curious to know just how much stuff an alligator could get away with when he felt well, fed out the hind quarter of a cow, seven chickens, a sheep, four geese and a hog's head before the reptile backed water. The cow and sheep and poultry had died of poison, but this didn't trouble the 'gator any.

THE PHANTOM BOAT.

The firs stood black against the sky,
In the moonlight cold and white;
The listeners heard the sea-gull's cry
As it took its seaward flight;
The gaunt-armed ships with bulky forms
Swayed at their wooden piers—
Victors tried in the fiercest storms,
With angry waves and fears.

And a phantom boat from the shadows dim
Stood out on the river wide
With spreading sails, and a boatman grim
Gazed forth on the swelling tide,
And his boat swept on o'er the moonlit wave,
Like a bird on its shimmering track,
To a boatman's lone and unmarked grave
Deep down in the waters black.

The boat went down at the sunset gate
Where Columbia meets the sea,
And the chasers who saw its awful fate,
Turned back from the mystery.
But they knew a boatman was sleeping there
Where plumed with foam, like snow,
The sentinel breakers with jealous care
Watch over his tomb below.

May he softly rest on the lowly bed
With waves for a winding sheet,
Till the morn, the sea gives up its dead,
And Time and Eternity meet.
Till then the mystery none may know,
Watched well by its sentinels brave,
Whose Titan forms with plumes of snow
Guard ever the unknown grave.

W. T.

Not Mad Enough for That.

Angry subscriber---I am mad all the way through, an' I want my paper stopped.

Editor---Yes, sir; do you want to pay what you owe?

Angry subscriber---No; I ain't mad enough for that.--St. Louis Critic.

Onset Camp.

To the Editor of the Religio-Philosophical Journal:

The Onset Bay, Mass., camp meeting will commence about the middle of next July and continue seven weeks, full particulars later. Among the speakers already engaged are: Hon. A. B. Richmond, Mrs. Sarah A. Byrnes, Miss Jennie B. Hagan, Miss Jennie Leyes, Hon. Sidney Dean, M. A. E. Tisdale, Mrs. I. P. A. Whitlock, Rev. E. B. Fairchild. Platform test mediums, Joseph D. Stiles, Edgar W. Emerson, Mrs. E. C. Kimball.

Confirmation Wanted.

To the Editor of the Religio-Philosophical Journal.

During a séance held at my residence on the 16th inst., with Mrs. Everett (a very fine medium for the direct voice) a spirit came, and speaking in firm, emphatic and distinct tones, with a decidedly American accent, expressed his interest in the work in which we were engaged and his wish for our success. He added that his name was Moses Kennedy, and that he passed away in September last at Glenfield, Missouri, aged 71. I had no opportunity of making a note of his remarks until the close of the séance and as to one word, "Glenfield," I am not quite certain that I remembered it correctly, but I think I did. I shall be glad if any of your readers can confirm the accuracy of the message.

E. DAWSON ROGERS.

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Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution.

Dr. Stockwell, author of "The Evolution of Immortality," writes: "I am thrilled, uplifted and almost entranced by it. It is just such a book as I felt was coming, must come."

Science devotes over a column to it, and says: "One does not always open a book treating on the moral aspects of evolution with an anticipation of pleasure or instruction." Price $1.75.

Illuminated Buddhism, or the True Nirvana, by Siddartha Sakya Muni. The original doctrines of "The Light of Asia" and the explanations of the nature of life in the Physical and Spiritual worlds. This work was recently published and the preface informs the reader was originally written in India but being so intimately connected with the present religious ideality of America and Europe an edition in English was the result. Price, cloth, $1.00; paper cover, 50 cents. For sale here.

Heaven Revised is a narrative of personal experiences after the change called death, by Mrs. E. B. Duffey. The story is told in a most interesting and delightful manner and will please all who peruse it. Now is the time to order. Price 25 cents.

Protection or free trade? One of the ablest arguments yet offered is Giles B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper 25 cents.

Prof. Alfred R. Wallace's pamphlets. If a man die shall he live again? a lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and any thing from his pen on this subject is always interesting.

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Jennie Wright, 9-year-old daughter of a canal boatman, fell from a boat into the water off the Hoboken shore. A search was made for the body, but it was fruitless. During the night Mrs. Wright sprang up in her bed, exclaiming: "I see the body of my child at the stern of the boat." The grappling hooks were brought into use and the body was taken from the spot where the woman had seen in her dream.

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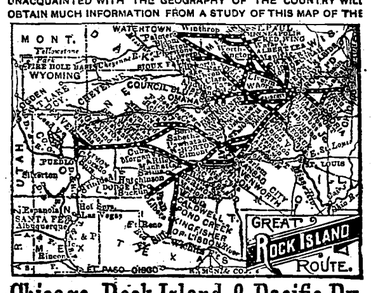
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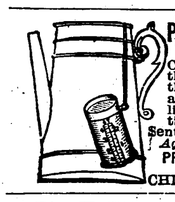
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PART THIRD.

MODERN SPIRITUALISM.

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APPENDIX.

This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book.

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Prof. Jastrow's Jugglery.

(Continued from First Page.)

will score a point against Spiritualism. But to talk at random about "a medium exposed" is puerile, and shows a total incapacity to grasp the subject about which he assumes to enlighten the scientific world by parading his own ignorance. He was writing to "show how easily some people were deceived." He has done it effectually; but not in the way intended. He has shown how easily Prof. Jastrow is deceived (if he tells the truth) and likely how easily his own doubting dupes are deceived by his "slight error." Taking him for authority, thousands may be deceived by his ignorance, and blindly led to the same absurd conclusions, and consider it settled that it is "immaterial" whether a real medium has been exposed and confessed guilt, or whether a pretender, unknown to Spiritualists, or discredited by common consent, has been caught in his tricks and advertised himself as a professional liar. It is true that many people are easily deceived; and among them may be counted a liberal share of learned professors, whose scientific vanity blinds them to truths easily discovered by unpretending common sense. Ninety-nine per cent. of the whole religious and literary world are easily deceived by the vaunting pretensions of "learned ignorance." Thousands have learned on the authority of such "blind leaders of the blind" as Prof. Jastrow, and shut up their souls against the evidences of which they are as competent to judge as he—and likely more so—and thus been easily deceived into his irrational assumptions. With him for their high priest, in word-jugglery, they do not see that it makes any difference whether an honorable man and accredited medium is exposed, (or claimed to be exposed) or any pretender whose mediumship is discredited by intelligent Spiritualists, and on whose doubtful feats no one claims that Spiritualism depends. Indeed, Spiritualism depends upon no one medium, or one class of facts. With him for their mental guide, they see no difference whether a pretender is exposed by Spiritualists—thus proving that they are not deceived—or by skeptics with keener eyes discovering tricks which were accepted as genuine spiritual phenomena. The logic of the Jastrow school is, that "a medium has been exposed," therefore all mediums are frauds. Now Prof. Jastrow has been exposed, and confessed his "slight error" by which his testimony in matters spiritual is discredited; and thinking people will be slow to accept his statements in future when he attempts to air his ignorance on psychic phenomena and mediumistic history. Does it follow, then, that all other schoolmen, who flourish a college title, are to be discredited as unreliable witnesses when they talk or write of Spiritualism? Judged by the Jastrow standard of logic it does. Because if it be "entirely immaterial who the medium might be" that deceived, and all mediums are to be judged by the recreant one, then all schoolmen should, by this standard, be held responsible for the "slight error" which made Prof. Jastrow appear as a "libeller of the dead," as the JOURNAL justly called him.

When Prof. Jastrow has studied Spiritualism forty years in a scientific spirit and diligently sought experimental evidence, he will have learned to discriminate between accredited mediums and the scientific data obtained in their presence, and the reckless adventurers and loose shows that only mock and mystify and end in the exposure of "a medium" for the edification of scientific ignorance, paraded in a *Popular Science Monthly*. Those who attack Spiritualism with most assurance, are usually those who know least about it. Knowledge begets modesty. Juggling with words cannot destroy facts, or explain them by theories that only obscure and mystify. Intellectual integrity is as essential as moral truth in dealing with scientific problems. Schoolmen may learn from the experiences of children. Let us profit by our mistakes.

LYMAN C. HOWE.

Eternal Progression of Matter.

To the Editor of the Religio-Philosophical Journal.

In your issue of February 22, in your leading editorial you attempt to prove that there is no such thing as matter objectively, but that it exists merely as a state of consciousness in us. In other words that there is no such thing as matter, but that all is spirit. And farther on you ridicule the idea that matter can progress from one state to another, higher one, and hold that matter is forever stationary. Am I correct?

Since I am unfortunate enough to belong to that class who think that there is such a thing as matter objectively, and also that such matter is forever progressing, will you permit me to represent the other side of the question? Although you occupy nearly three columns of your paper on your side, I will try and do with less. You start out with the assertion that no instructed mind now regards color, sound, taste, heat etc., as existing objectively. It certainly is a very arbitrary and bigoted assertion to say that you and your class of thinkers are alone instructed, while all who dare to differ with you are not instructed, in other words, are fools. But pass that by; let us investigate.

If color or light has no objective existence outside of consciousness, then, of course, it could not have had any existence whatever previous to the existence of a conscious being. The same with sound, taste, heat, etc.

Here then we find that the first conscious being became the creator of light, sound, taste, heat, etc. And since life and consciousness on every planet begin with the most primitive microscopical organisms, these infinitesimal organisms are, after all, the creators of light, sound, taste, heat, etc. Can there be anything more absurd than this? If matter has no objective existence, then our physical bodies have none and they exist only apparently in our consciousness, and the whole physical universe has only an imaginary existence! Thus, this class of reasoners, if reasoners they are, can not and probably do not believe in their own objective existence. Is this not the very pinnacle of unadulterated infidelity? And yet, Mr. Editor, you believe pretendedly in the law of evolution. Will you please tell us what the first conscious being was evolved from? Will you tell us how the first eye came to be? If it was not the sunlight which, after having labored for millions of years to produce and evolve vegetable life from mineral life, finally succeeded in evolving animal life from vegetable, and is doing so to day; if it was not the sunlight which, after having come in contact with the first primitive animals for thousands of generations, finally succeeded in establishing a focus by arranging an almost countless number of cells in such a manner as to transmit the light rays all to one common point, then merged these cells together to form a lens, and thus finally developed a perfect organ of vision; I say, if it was not the sunlight which accomplished all this, will you, Mr. Editor, please tell me and your readers what it was, and how it came about? In like manner, if it was not the sound external to the animal which caused certain vibrations within its interior structure, these vibrations then becoming centralized to one common focus thus developed the organ of hearing, what was it, and how came the first ears to be?

If it was not the flavor existing objectively and external to animal life, which, by causing certain agreeable or disagreeable vibrations or disturbances along the surface of the alimentary canal, thus gradually after thousands of generations developed the organ of taste, what was it? You say, there is no heat in a red-hot stove, but it is all in us. Suppose you were to throw a handful (or a boxful for that matter) of gun-powder on that red-hot stove, don't you think you would very quickly be convinced that there was an objective reality outside of your consciousness? For if all the heat existed only in your consciousness and not in the stove, how came the powder to explode? How did the powder find out that there was such an unusual amount of heat on your consciousness? You say, heat is a sensation and not anything objective. When it is said that heat is a mode of motion, it is true only of the objective factor. Here then we have the whole thing in a nutshell. You admit then that the factor is objective—has an objective existence external to our consciousness, and must therefore be composed of something. You say it is "a mode of motion." Motion of what? Matter? Then matter has an objective existence after all? For if it has not, how can it produce or what does produce the "objective factors" of light, heat, taste, sound, etc? Mr. Editor, don't you see that you are confounding the effect, (the sensation) with the cause (the real heat, light, etc.)?

We know that the same "objective factor" of light, sound, heat, etc., does produce various effects within the consciousness of different individuals, according to the defects or variation of structure of the respective organs of sense. You do not mean to say that because a man is hard of hearing, his interior consciousness changes the amount of sound striking his ear? Or because a man is color-blind, his consciousness changes the vibrations of the ray of light striking his external eye? Certainly the "objective factor" remains the same whether it is sensed or not. Therefore we find that the respective sensations produced by these factors are merely secondary or incidental in their nature and that your "objective factors" are the real, substantial, material objective qualities of objective matter, which have an independent objective existence whether they are appreciated, or perceived, or not.

It is well you do not raise the question as to what these factors are in their last analysis, for if you did, I could show you that you are mistaken in that point also, modern scientists and text books to the contrary notwithstanding.

Now, then, in regard to the development of matter and spirit. You say that it is absurd to say that spirit is refined matter. But will you please tell us what it is, Mr. Editor? Where did it come from and where does it go to, and what is it made of? You say it is not matter, but you do not tell us what it is. All bodies, things and entities in nature, whether physical, spiritual or celestial, are composed of particles. Particles which cannot be divided any further without destroying or altering their characteristics have been called "molecules." And the last invisible particles which go to make up these molecules have been called atoms. What objection is there to these nomenclatures? Are they not as good as any? At least you do not offer any better ones in exchange for them, therefore I shall retain them at present. Now then, you admit that mind and spirit progress from one sphere to another. Can you tell me how it manages to do so if not by interior refinement and perfection of interior harmony? But how can anything become refined as a whole without becoming first refined in its parts? You, as a Spiritualist, believe that a human being is in the possession of a spiritual body which enjoys (or deplores, as the case may be) a conscious existence after death, and which, becoming refined more and more progresses from one sphere to another. This spiritual body must necessarily be composed of particles, and for convenience sake I call these particles atoms and molecules of matter. But in order to distinguish them from the atoms of the lower sphere, I propose to add an adjective to the word matter and call it spiritual matter, and that of the lowest sphere, in which we now live, I will call physical matter.

Now, then, when the spirit or soul inhabits the first or physical sphere, it attracts and appropriates a sufficient quantity of spiritual atoms which surround and penetrate the physical sphere on all life-bearing planets, to construct for itself a spiritual body. As soon as this body is well organized and perfect in all its parts as far as such perfection can go under physical environment, the soul and spiritual body leave the physical body and enter the second or spiritual sphere. A similar change takes place when the soul enters the third sphere. It becomes unconscious for a time, as a rule, lays off a whole body composed of atoms belonging to the second sphere and enters the third with a body composed of atoms belonging to the third sphere which were attracted and assimilated during its sojourn in the second sphere; and thereafter it is invisible and intangible to the inhabitants of the second sphere, the same as spirits are intangible to us. And so on through all the spheres. Here, there is no apparent progression of body nor of matter, only a progression of soul, or consciousness. But every atom of matter circulating in a human body, whether physical, spiritual or superspiritual, becomes refined during and because of its sojourn with the atoms of matter which belong to the next higher sphere which are being attracted and organized into a perfect body for the future use of the soul, and, having become sufficiently refined, they are liberated and escape into the next sphere. The highest state of development of physical atoms we find in the brain tissue of man. From here they graduate and escape in the shape of thoughts and enter the next sphere above. For if thoughts are not matter or substance, what are they? All atoms not ready to enter the next sphere at the point of death must remain behind until taken up by another soul and duly evolved out of their sphere into the next above. This same law holds good in all the spheres and for all classes of matter.

Now, Mr. Editor, what is there objectionable or inconsistent in this philosophy? You will certainly not deny that the atoms composing the human brain tissue are more refined than those composing the bones or muscles or the food we eat? And since they were all derived from such food, they must necessarily have progressed, and if some atoms progress all must progress. If the mind, the spirit, the soul progresses, all nature must progress likewise.

I have neither time nor space to discuss the nature of "the controlling power of the universe" at present. I think we had better learn our letters first before we attempt to read.

HERMANN FASCHER.

St. George, Utah.

The above communication, with rather a peppery flavor, presents the popular thought on philosophical subjects and illustrates well the popular, empirical method of dealing with them. The JOURNAL does not claim infallibility in its editorial statements, but it aims to be accurate and fair, and it is ready to admit to its columns intelligent criticism of the positions it takes, whenever space will allow. The writer of the communication imagines that he has found glaring absurdities in an editorial printed in these columns under the caption of "Spiritualism versus Materialism," and his tone and spirit indicate that, in his own opinion, he has completely demolished the philosophical reasonings of the article assailed, and demonstrated that its statements are, for the most part, palpable contradictions and blunders, if not something worse.

The JOURNAL'S remarks in regard to color sound, etc., are characterized as "very arbitrary and bigoted." The remarks were as follows: "Color is a sensation or state of consciousness dependant for its existence upon a sensitive retina and ethereal vibrations. No instructed mind regards color as existing objectively. It is the same with sound, which, outside of consciousness, has no existence." This is simply a statement of scientific facts. It is by a succession of inconceivably rapid vibrations of ether communicated to the nerves of the eye that a person sees. It is the difference in the frequency of the occurrence which affects him with the sense of the diversity of color; for instance, to quote from Sir John Herschel's *Discourse on Natural Philosophy*, "in acquiring the sensation of redness our eyes are affected four hundred and eighty millions of times per second; of yellowness, five hundred and forty-two millions of times; and of violet, seven hundred and seven millions of millions of times. Do not such things sound more like the ravings of madmen than the sober conclusions of people in their waking senses? They are, nevertheless, conclusions to which any one may arrive who will only be at the trouble of examining the chain of reasoning by which they have been adduced."

In the editorial which is criticised nothing was said of light, but the truth is, that luminousness is a sensation dependent upon retinal sensibility, and ethereal vibrations that excite the retina. The wave of excitation is carried along the optic nerve to the ganglion and it produces a disturbance which gives rise to the luminous sensation. The same sensation may be produced by pressing the optic nerve behind the eye. That which existed before even the "primitive microscopical organisms," and was the objective factor in the evolution of the eye, was ether in rapid vibration, which affects vegetable and even inorganic substances. It was these ethereal vibrations, with the needs of the organisms that probably "finally succeeded in establishing a focus by arranging an almost countless number of cells in such a manner as to transmit the light rays [ethereal vibrations] all to one common point, then merged these cells together to form a lens and thus finally developed a perfect [an imperfect] organ of vision." The eye had to come into existence before the luminous sensation was possible and now this sensation is possible only within the "luminous limits." If the vibrations exceed a certain number or are below a certain number per second, the retina does respond.

It is so evident that when there is no auditory nerve and corresponding structure there is no sound, that it seems needless to go into the details bearing on this subject. What is sound but a sensation, and how can there be sound in waves of air? When these waves are focused in the ear, and excite certain nerves, sound, a sensation, is the result. Heat, too, is a sensation. This is what was stated in the editorial to which exception is taken: "When it is said 'heat is a mode of motion,' it is true only of the objective factor of that with which physics has to deal, just as when it is said 'sound travels,' the statement is true only of the objective factor of sound, viz., aerial vibration." The condition of a red-hot stave is one of molecular motion of a certain kind. This kind of motion gives rise in the organism exposed, to the sensation of heat. To say that the heat, as the word is popularly understood, is in the object, is in philosophy, to talk nonsense. The molecular motion, which is the objective factor of the sensation called heat, causes gunpowder to explode and causes living organisms to feel hot, to experience heat. The explosion is the quick separation of material particles; the pain (of extreme heat) is a state of consciousness. Heat as a "mode of motion" generates motive power for a steamship, but heat so considered is a condition of matter which is itself without sensation, but produces the feeling known as heat when the living nerves are excited by it. Further reply to Mr. Fascher's article must be deferred till next week.

The following was received from Mr. Fascher too late to insert in his communication printed in the JOURNAL this week: "After: 'Mr. Editor, don't you see that you are confounding the effect (the sensation) with the cause (the real light, heat, etc.)?' insert the following: Don't you see that you are confounding light (the cause) with sight or vision (the effect); flavor with taste; odor with smell; caloric or temperature with heat? There is no sight or vision outside of and external to consciousness, nor taste, nor smell, nor heat; but light, flavor, odor and caloric or temperature are objective realities."

The writer of the above fails to understand that *luminousness* is the product of two factors, the sensitive retina and undulations of ether. What is popularly regarded as light is a sensation. The objective factor, of which multitudes who speak of light have never heard, is the undulatory motion of ether. Flavor is but another name for taste. Used transcendentally, the word stands for that which, in co-operation with the sense of taste, gives rise to the sensation of sweetness, bitterness, etc. Caloric is the external factor, "a mode of motion," which, when it affects the nervous system, produces the sensation of heat. Temperature is the state of the air, as to the motion of the molecules composing it, and this motion is the objective factor, of which the living organism is the other factor in producing the sensation of heat or cold. It will be noticed that in this amendment to his article Mr. Tascher admits that there is no heat external to consciousness, the opposite of his contention in the article itself. Odor is only another name for smell. Particles of musk come in contact with the olfactory nerve, and the result is a sensation which is called, scent, perfume, smell, etc. All these words describe the feeling, not the musk-particles which are known only by the sensations they produce. Ammonia produces, through the sense of taste, an acrid sensation, through the sense of smell a pungent sensation, and applied to the skin it causes a sensation of smarting. Is ammonia like *all* these sensations? Is it like *any* of them? Sensations correspond to the external qualities, as a written sentence may correspond to a spoken word perhaps, but there is no resemblance between them. The qualities ascribed to objects are states of consciousness, and what the objective realities are, is left to inference. In their relation to us, for all practical purposes, they are what they appear; philosophically they are symbols of deeper realities.

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

The National Lead Trust.

In all the whirl and blare of humbug, rot and chicanery, which curse this age of misery and money-getting, it is an agreeable surprise to find one man and one corporation or trust that seems to have some sense. I here allude to W. P. Thompson, president of the above Trust and the Trust itself. Unlike the Standard Oil Trust, its chief executive officer, speaking for the Lead Trust, deals with the public without mystification and states frankly the objects, ends and status of those who have combined together for their own betterment and that of community. The Annual Report of President Thompson is before me, and from it I cull a few interesting pointers.

Prior to October first, 1887, the companies whose stocks were then associated in the National Lead Trust, with but few exceptions, had materially impaired their capital by reason of the fierce competition in which their interests had been engaged. This culminated in a quite imperfect organization known as the American Corroders' Association, which ameliorated the condition of things somewhat, but gave no adequate return for the capital and labor invested in this very large business. The original trustees, therefore, continued their efforts to place the business on a basis of intelligent co-operation, by associating the large corroders of white lead with the Trust, and in May, 1889, commenced to secure this desirable result, which has been in very large measure accomplished by practically uniting the white lead business of the United States. Much of the prejudice which has been engendered against trusts has been the secrecy, mystification and the bare badness and boldness of the men who have been running the trusts. Notably the Cotton Seed Trust and the Sugar Refining Trust. What the people want is the truth, and then there will be no trouble. President Thompson and his associates, if I may judge from the report before me mean that the public shall have fair dealing so far as they are concerned. Here is what they say:

"In this connection it is proper to say that the Trustees of the Trust believe that they are engaged in a perfectly legal and proper enterprise, and it is their purpose in all cases to invoke the aid of the laws of the States in which the companies whose stocks are held in the Association are operating, in the firm belief that the doctrine of intelligent co-operation through a trust organization, will finally meet the favor and protection of the Government of each of the States and of the United States. About it there is no mystery, and will be no greater secrecy than is found in all of the partnership or corporate organizations of the country. To this end, and that the shareholders may thoroughly understand the whole principles of the organization, the Trustees have very properly caused the Deed of Agreement, which binds all shareholders, to be printed for distribution among them, and have directed that this report, which practically exhibits the course of action of the Trustees since the organization to this time, shall be spread before you."

I have favored the trust system as a temporary makeshift for the exigencies of capital in dealing with great financial problems, but I have also insisted that in the interest of capital itself, to say nothing of the interests of the people—which in fact far transcend in importance those of capitalists—trusts should be organized under the strict regulation of the government of each of the States and of the United States.

I hope President Thompson, who seems to be a man of practical thought, will go on in his laudable efforts to solve this vexed question. In doing so he will do more for humanity than all the impecunious theorizers who are plaguing the country with their panaceas.

ECONOMIST.

John Brown's California Colony.

Especial attention is called to the advertisement of the John Brown Colony in another column. This colony and its kindred association, The Equitable Homestead Corporation, are having a wonderful success in their mission of bringing a highly valuable, productive property within reach of the poorest man. You will never regret writing to them.



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READ THE FOLLOWING TESTIMONIALS:

Office of U. S. Light-House Inspector, Ninth District, Chicago Ill., Dec 12, 1889.

Publishers Chicago Daily News, City—Gentlemen—I want to buy 65 of your Almanacs for 1890 for use of light keepers on Lake Michigan. When will you have them on sale, and at what price? Will you please give the bearer one for 1889? Respectfully, C. E. CLARK,
Commander U.S. Navy, Inspector 9th Light House District.
PICKING, CLERK.

Victor F. Lawson, Publisher the Chicago Daily News, Chicago, Ill.

Dear Sir: I purchased a copy of the Daily News Almanac and Political Register for 1890 as soon as it was issued. It is an admirable work, and should be on the library table of every individual and accessible to every person.
JULIUS S. GRINNELL,
Judge Circuit Court, Chicago.

From the Milwaukee Sentinel:

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RELIGIO-PHILOSOPHICAL JOURNAL.

HARMONIAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE, DEVOTED TO SPIRITUAL PHILOSOPHY ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. LXVIII. CHICAGO, MARCH 29, 1890. No. 6

Readers of the JOURNAL are especially requested to write in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

Class Legislation.

FELIX L. OSWALD.

The history of superstition has more than once confirmed the axiom that "a half untruth is more dangerous than a downright lie"; and is equally true that half-tyrannies are harder to abolish than absolute despotism. Unmitigated abuses soon collapse from want of support, but half-way reforms are at once endorsed by the champions of the "safe middle path," the compromise mongers, who mistake concession for justice and would deem it wisdom to propitiate the powers of darkness by consenting to an eternal twilight. "Avoid extremes," is his motto that has hampered the march of progress at every step.

"The institution of slavery," said Superstition, "is founded on a divine ordinance and must be maintained." "Slavery is wholly wrong," replied Rationalism. "No extremes, please," said the Compromise Party, "let us grant habeas corpus to our white fellow citizens, and clap an ox-yoke on Sambo, the black heathen, whose protest should not be permitted to interfere with the convenience of orthodox Christians. "Intoxicating liquor is the chief cause of human degeneration," said a sanitary reformer more than a hundred years ago. "Your remark," replied the compromise doctors, "may justly apply to the adulterated brands of French high wines, and we shall hereafter advise our patients to confine their potations to an occasional bottle of good old Schiedam, duly labelled with the trademark of a standard distillery."

Unqualified despotism has always been an evanescent phenomenon. Even African savages will find a way to remove an autocrat who persists in using his power for purely selfish purposes. For the last thousand years no actual absolutism has gained a foothold upon the soil of Europe. Nominally the ruler of the Turkish Empire is the irresponsible owner of his dominions, and glories in the right to kill, banish or despoil his subjects on the slightest pretexts, or without any pretext at all, but the attempt to enforce such privileges has never failed to turn the sword of Othman against the throat of his successor. Neither the Janizar and the Praetorian guards, nor the house ld troops of Christian Europe could ever protect a crowned slaves-owner against the unanimous impeachment of his serfs, and the era "when tyranny grew strong" dates only from the time when despots conceived the plan of identifying their prerogatives with the interests of a joint stock company, and exchanged their sceptre for a code of class legislation. That system had its undeniable advantages over the viceroy plan. "I sleep, but Antipater watches," said the Macedonian conqueror when they once caught him napping. The crowned president of a syndicate despotism can go to bed altogether and let his stockholders attend to his interests. They will man his batteries to defend their own intrenchments and chant his praise with a fervor proportioned to their percentage of the dividends.

In accordance with a general law of evolution, syndicate legislation retained at first a strong mixture of autocratic elements. Prelates were permitted to shear their flocks to the very skin; feudal lords were allowed to extort the payment of their rent to the last drop of available blood, but every now and then the head of the reigning firm was apt to levy an assessment that transferred the lion-share of the profits to his own pockets. The protests, and occasional conspiracies, of the despoiled stockholders evolved the system of guaranteed dividends, and in that form class legislation has survived the theoretical abolition of Monarchism. Our alleged republics are oligarchies. "Republican" America has not yet reached the era of public welfare laws. With the aid of miseducation, intimidation, sophistry, intrigues and bribery, our popular forms of government have been made subservient to the interests of oligarchs, as insatiable and selfish, if not as bold, as the worst of their mediæval prototypes, and future historians may try in vain to reconcile our endurance of that class despotism with our alleged principles of democratic liberty and equality. We almost fail to realize the degree of patience that enabled the non-privileged class of the middle ages to toil from dawn to darkness, and like beasts of burden, toil in silence, for the benefit of insolent oppressors who fattened on the misery of starving millions, and flaunted the ermine of laws deliberately devised for the purpose of "Skinning the poor to clad the rich;" but with a similar amazement our grandchildren will probably study the legislative absurdities of our own age. Our system of trade slavery alone would forfeit the claims of our boasted era of equal rights, and would, indeed, baffle the efforts of every logical apologist, if its insanities could not be partly explained by the influence of the compromise fallacy. There was a time when every petty city of Christian Europe closed its gates against the manufacturers of the neighboring hamlets. "How can we foster the interests of our home industries," asked the municipals wiseacres, "if we do not protect our artisans against the competition of neighboring rivals?"

The pikeroads bristled with custom-houses; armed excise patrols ranged the country in every direction; traveling strangers were stopped and searched, like pickpockets, a dozen times a day; neighboring cities retaliated; commerce staggered under an ever-increasing load of shackles, and every germ of industry was consequently crushed in the bud.

Necessity, the mother of reforms, as well as of inventions, at last enforced a partial abolition of the commercial suicide system. Political economists pointed out the preposterous folly of a plan that had for centuries restricted the influence of competition to the development of competing excise methods; and the revival of commercial activity following every relaxation of the strangling fetters, eloquently recommended the proclamation of universal free trade.

"Not so fast, please," said the compromise party. "Beware of extremes. Free trade between Weaverville and little Peddlington may lead to certain advantages, but it would be an insult to the memory of our wise forefathers to abolish the expensive custom-houses of our seaport towns. We cannot foster our home industries if we do not protect our manufacturers against the competition of foreign rivals. Let us encourage home enterprise by preventing our consumers from buying in the cheap markets of the outside world." "But don't you know that those consumers constitute ninety-nine per cent. of our population," rejoins common sense, "and don't you see that your meddlesome folly is making them leaner from year to year?" "Why, but just notice how the remaining percentage is beginning to swell," is the triumphant reply. "Protection forever!"—a sentiment, of course echoed by the eupeptic amens of the proteges.

Two hundred years ago every function of public and domestic life was hampered and circumscribed with an intricate system of ecclesiastic by-laws. A man could not stir without the consent of his spiritual taskmasters. The Scotch peasant could not deviate one step from the prescribed path of parish routine without incurring the penalties of his kirk. International commerce at last led to the discovery that the progress of happiness, honesty and intelligence can be reconciled with a great variety of creeds, and rationalists arrived at the conclusion that every man's religion is strictly his private business.

"Extremes must be avoided," insisted the compromise party. "Invent, construct, investigate, travel or work, all you like; but the interest of the Lord's spiritual must be protected, and we must combine to close our museums and libraries and suppress every kind of popular recreation on the day when a large plurality of workingmen find their only chance of leisure. No out-door sports on St. Collection Day." "But tithes extorted in that way are coined from the misery of consumptive factory children." "No matter, the interests of the First Estate must be protected."

In medieval France all public roads were the king's own, and at his command could be partly or wholly obstructed, or extended without compensating the owners of the sequestered lands. Ordinary roads are now managed on principles of general equity; but our laws make an exception in favor of railroads. Railway companies in this land of liberty, and equality, are permitted to buy vast tracts of our public domain at market prices, and to reserve the right of carrying passengers and freight at their own terms. "In the name of all democratic principles," protests justice, "don't you see that you are grinding our farmers under the weight of an upper and nether millstone? Live and let live!"

"Just so," chuckles the class-legislator, with a glance at his esoteric cheque-book, "see how our railroads flourish!"

For the Religio-Philosophical Journal.

Thomas Hill Green.

ELLEN M. MITCHELL.

Mr. Green is partially known to readers of "Robert Elsmere" as Mr. Grey. In a brief biography by Mr. Nettleship, his life is described as one "in which philosophy was reconciled with religion on the one side and with politics on the other; the life of a man to whom reason was faith made articulate, and for whom both faith and reason found their highest expression in good citizenship."

He was born in 1836, and was interested as a boy in metaphysical questions. At sixteen years of age he sought to convince a school-fellow that each of them saw a different bridge. He was a plant growing, not a brick being moulded, says a contemporary, alluding to the early independence of his mind. He entered Oxford University in 1855, and in 1860 was elected a fellow of Balliol College. His independence appeared in the way he pursued his studies. He chose rather to follow out his own line of reading in the way he judged most permanently beneficial, than to seek the distinctions offered by the university—honors and prizes. It was said of him that you never talked to him without carrying away something to remember and ponder over. "No man had a truer love for social equality, or a higher sense of the dignity of simple human nature," writes a friend. "He liked to meet farmers and tradespeople on their own level, and knew how to do so without seeming to condescend; the belief in the duty of approaching the people directly and getting them to form and express their own views was at the root of all his political doctrines."

In 1878 Mr. Green was appointed Whyte's Professor of Moral Philosophy in the University of Oxford. During the four years of his professorship he lectured on the following subjects: "Moral Philosophy," "The Theory of Deity," "The Principles of Political Obligation," "Duty and Conscience," "The Ideal of Virtue in Plato and Aristotle," etc. etc. The greater part of these lectures form the substance of a book, entitled "Prolegomena to Ethics," which he was composing at the same time, and which was published after his death. What most exercised his mind was the increasing gulf between reason and faith, due to the fact that neither was rightly comprehended. What he felt prompted to utter was not a prophetic utterance that should pierce men's hearts with a sense of their sins or kindle them by a picture of perfection, but the humbler, though not less difficult, task of showing them that in their every-day life and language there was a power at work which, if they would follow its lead, would open out to them the heights and depths of spiritual life.

The spiritual principle logically implied in natural existence is not one which supersedes, but one which fulfills the truth of nature. He regarded moral life not as the escape from physical science, but as its completion. Experience is related at every point to something which goes beyond it, which is in it but not of it, which necessitates the conversion of the "is," the actual into an "ought to be," the ideal.

He found the ultimate reality of nature and of knowledge in self-consciousness, a single eternal energy, itself and not itself in one. Communicated to us under the limitation of our physical organization, it produces the contradiction in our experience between what we are and what we aspire to be, opening out to us infinite spiritual possibilities. So far as we think what is true and will what is unselfish, the contradiction is overcome; to it we owe the impulse to knowledge and goodness.

Self-consciousness, the one in the many, identity in difference, is the condition of our having experience. This consciousness is never ours completely because we are feeling as well as thinking beings. In proportion as thought takes the place of feeling, the limitation is removed. Each fresh step in understanding the world is a step in the liberation of the self.

Man is capable of knowledge as a being for whom there are facts; capable of morality as a being who has objects. What constitutes a fact? Relationship; implying a self present in, but distinct from feelings. What constitutes an object of desire? The consciousness of something which we are not, but which we wish to become; a self-conscious of unrealized possibilities. The existence of a world of knowable as well as desirable objects is due to self-consciousness. In "The Witness of God," Professor Green tells us that what man calls his self is dependent on a being, not here or there, not of this time or that, not mine or yours. To recognize this is to die in order to live; it is the putting on of a new man, showing itself in a changed attitude of mind and character. The fabric of true knowledge is the work of the same spiritual yearning as the temple of Christian fellowship, where no man seeks his own, but every one another's good. It is not opinion, or science, or anything but sin, that separates us from God. The Pauline conception of true religion as an eternal act of death unto life, is the fundamental principle of human nature and experience. The self-conscious man realizes what he is potentially only by going out of himself, by assimilating and being assimilated to the being to whom at every point in his experience, he finds himself related. It is a principle to which all that is best in human life testifies; the only way to prove it to ourselves is to share in the higher spirit of the men about us, to live in order to understand and to love what we understand.

It was to political and social life that Professor Green turned for the embodiment of his political themes. Civil subjection has a common source with subjection to the laws of conscience, in so far as truth springs from the rational recognition by human beings of a common well-being which is their well-being. He looked forward to the time when "all honest citizens will recognize themselves and be recognized by each other as gentlemen; when the scientific impulse on the one side and the faith that worketh by love on the other, will be felt to be the same spirit in different relations; when God will be worshipped not in vision, or miracle, or mystery, but as a real presence, in all the better life of man."

After a brief illness, Professor Green passed away, March 25th, 1882. He spoke to those about him of his belief in God and immortality, adding that he did not know what the life beyond might be; "if we did we should walk by sight, not by faith." The university and the city of Oxford joined hands to mourn his loss and honor his memory. "We shall never know a nobler man," wrote a friend. "After spending an hour with him," says another, "I always felt I had come under the influence of a superior being, and came away with a higher ideal of life."

For the Religio-Philosophical Journal.

Heaven, Hell and Judgment.

A. L. CLEMENTS.

I was much interested in the interview of the Chicago *Herald*, published in the RELIGIO-PHILOSOPHICAL JOURNAL of March 1, from the Jewish, Roman and Protestant clergymen on the subject of heaven. Since these wise men know so little about heaven, hell and the judgment, the *Herald* ought to interview the blacksmiths, the shoemakers, the carpenters, the doctors and the lawyers and get ideas on the subject. They would be interesting and equally valuable. Some of these people live nearer to nature than the eminent divines, and, being untrammeled by orthodox traditions, may be they might teach even these wisdom which may come, we are told, even from the mouths of babes.

The Rev. Alex. Larrabee has "very definite ideas up to a certain point," you say, and from the facts upon which he bases these ideas he concludes there must be a preliminary judgment to be followed later on by eternal death for the wicked and eternal joy for the good. Perhaps his definite ideas may have come from an experience in his own life or from that of others accepted by him, similar to an experience in my own life. Few men are permitted to see so much of death and the judgment as I have seen and felt. Let me give you the experience:

I was a soldier in the war of the rebellion, and at the time Morgan made his raid into Ohio I, with a small detachment, was endeavoring to check his advance. I was shot through the right thigh, the ball passing between the bone and the main artery. My boot filled with blood almost instantly. Though an officer I was carrying and using a gun and was loading when the bullet struck me. I finished loading and fired and had drawn the ramrod to load again when my strength failed and I dropped down just as I have seen a "stuck" hog drop from loss of blood. There was no pain; my life was passing away just as easy as water would flow from a broken pitcher. My whole life seemed to pass in review before me. Every act, every thought, every incident stood out like pictures upon the wall. I was at the judgment and I was the judge; while there was much to regret—while there were sins of omission and of commission—with a feeling that I had done the best I could in view of my surroundings, I sank into a state of perfect satisfaction, and all became dark. I no longer heard the shout of battle, the rattle of musketry, or the clink of hoof. Presently a stick disturbed me and changing my position the flow of blood was stopped, and then I became so cold. The day was very warm but I was so cold. They brought me an overcoat and raised me up. I lifted one arm and put it in the sleeve, and lifting the other fainted and fell. I heard them say, "He is dead now." How long I lay unconscious I do not know, but I seemed to be aroused by my own voice, "Not yet," I said. They gave me brandy and the condition of cold passed away, and then I was so thirsty. Dives lifting up his voice in hell could not have plead more earnestly for water. I begged them to kill me or give me water.

Since this incident I have had ideas of my own in relation to death and the judgment. The judgment comes when the spirit is about to separate from the body. The book of life is the record of good or evil deeds engraved on our minds and we are to be our own judge. Heaven is a condition of the mind, and may come to us while yet on earth from a consciousness of duty to ourselves and our fellow-men well performed. It is a state of peace on earth and of good will toward all men. A state of perfect rest and entire satisfaction with every surrounding, and yet not a state of inactivity, for one to be truly happy must seek first to undo whatever wrong he may have done, and next to lift up or benefit others. Hell is also a condition of the mind. It is a state of remorse—of unrest—the condition of an unhappy soul, either in earth life or in the spirit, reaching out for the unattainable, or in a state of self-condemnation for sins of omission or commission.

Imagine the condition of a soul confronting a record on every page of which is written the history of dark and damning deeds, of justice refused or injustice done, of opportunities neglected to do good to one's fellow-men or of trusts betrayed. Then shall the murderer or the miser see himself as others see him, and feel the condemnation put upon him by himself under laws as fixed as those which bring the daylight and the darkness. Then shall the licentious man and the drunkard, see themselves in their own true light and then shall the thief know that he is known. Then shall the wicked flee when no man pursues but find it impossible to escape. He may go to the uttermost parts of the earth but like Cain he will carry a mark by which he will be known as he is by all men.

To scorch and sizzle in the hell of Jonathan Edwards would be a relief to some of these unhappy creatures for they would feel that torment of that sort must end, but who can quench the fire of self-condemnation which burns so deep into the soul, yet consumes it not?

But is there no help for those unhappy creatures? I believe there is through repentance leading to good works. Perhaps even the murderer may gain rest through staying by impression the hand of some would-be murderer, or the miser by working upon the hearts of other misers. The drunkard by seeking to remove the appetite for strong drink in mortals susceptible to spirit influence. The licentious by seeking to lift up those tempted as they were tempted.

For every mind in heaven or hell there is a counterpart on earth. There is one struggling on under circumstances similar to those which surrounded them when in earth life. Is it unreasonable to think that God may send back even these as his messengers to help the struggling ones on earth—each returning to those constituted as they were or tempted as they were; or is it unreasonable to think that a soul dyed and steeped in crime may pass into the other world unrepentant, and exist for years in the same state he was in, returning to earth as a human hurter instead of a human helper, clinging to the susceptible and impelling them to crimes or deeds in some instances entirely foreign to their natures when in their normal state? Think what demons men sometimes become when in that passive state that strong drink puts them in. They are powerless to resist the impulses that come upon them; and think what beautiful inspirations come to others who live right and do right; and what strength comes to those who reach out and up for spiritual aid.

Give us the Church of the Spirit in which true spiritual philosophy is taught, rather than the trash that is taught by most of those clinging to the orthodox faith. But first break down the fakirs and swindlers who are making merchandise of spiritual wares. I will not liken the editor of the RELIGIO PHILOSOPHICAL JOURNAL to the Christ who went into the temple and whipped out the money changers, charging them with turning God's holy temple into a den of thieves, lest I should offend my Christian brother but that work must be done by some one, and for one I trust the good angels may help him in his work and hasten the day when spiritual swindlers will be classed by all men with the tin horn gamblers and players of confidence games of every class.

For the Religio-Philosophical Journal.

"The New Universalism."

M. C. SEECEY.

A very rare and well written essay appears in a late number of *The Universalism*, by Dr. Cane of the Universalist faith. I give extracts below covering some points which may be of interest to the readers of the JOURNAL. The views expressed are not entirely new, but they indicate thought, and a reaching after the solid ground of unity which is the aspiration of the good and true everywhere.

The "Church of the Spirit" is the true home of the struggling souls and sooner or later all such earnest men as Dr. Cane will find fraternity within its ample pale. Such indications, and the whole church, whether liberal or orthodox, is now finding expression in such unmistakable terms as here presented by this preacher, are encouraging. There is nothing in the views of Dr. Cane to which Spiritualists should object. The fact is, there are outlying thoughts in this direction which will add strength to our efforts. These expressions in regard to Christ are to be commended as giving a view of his character which is not loaded down with dogma and the technical discussion of his alleged claims in the sense of dogmatic theology. As one reads Dr. Cane's thought the heart is impressed as well as the understanding, and we see Jesus as the All Sympathetic Man—the leader out of all this darkness and delusion into the light of the coming day. If Dr. Cane expresses the views of the *New Universalism*, then God speed the day when all similar thought shall find welcome in the hearts of all God's children. Here are the extracts which I commend to every reader of the JOURNAL:

If, then, we can hold neither the doctrine of the Deity of Christ, nor the Atheistic theory or naturalism, we may satisfy the requirements of a religious philosophy which teaches that God is active in the world, by regarding Jesus as a man raised up especially, that is, intentionally, or providentially, to be in a unique sense the Savior of men. As archetypal to the human race, as revealing its possibilities, he may well have borne the

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and not Government?

RESPONSE BY WARREN CHASE.

On the second page of the JOURNAL I see seven questions calling for answers from correspondents; here is mine.

1. My parents belonged to no church; my father was killed at the battle of Plattsburg; his parents were Quakers and lived to be very old. My mother died when I was four years old, and all poor in a poor part of the country in New Hampshire. I had no religious or other education till I was 15 years old and when I got it, knew too much to be caught by any church.

2. Forty-three years—since 1847.

3. Foreign intelligence by which I identified friends who had lived here and died, and who came through mesmerized subjects and adding the testimony of others who got it through A. J. Davis and a distinguished subject of a Mr. Cornell of Cincinnati. By these I was ready for the rappings in 1848 and already advocating spirit intercourse.

4. As I have a vast amount of remarkable incidents corroborating and confirming my knowledge (not belief) I could not tell which was the most remarkable, and need not describe any one as I have never placed much confidence in physical phenomena, and never believed in any supernatural phenomena or miracles, but have relied entirely on the intelligence which has been to me as perfect and completely convincing of the existence of friends in spirit life as is that of friends in a distant country in this life, and that is good enough for me.

5. I do regard Spiritualism as a religion, because all religions of which I know anything refer to or rely upon and teach about a state of existence after death, while they all seem to me to be more or less absurd or ridiculous; often cruel and wicked as well as unnatural and irrational. Spiritualism, as I understand it, presents a natural, rational and consistent continued mental and subjective physical existence freed from the earthly body and its astral shadow about which we see so much nonsense in print.

6. Unity of action and co-operation in establishing the facts of spirit existence or intercourse and the relation of that life to this, so as to bring it to bear on the conduct here and induce people to so live here as to secure the best conditions there. This is what other religions are trying to do, but the conditions of the next life as taught by most of them are so absurd and based wholly on unreliable belief with no knowledge, even of its existence, that they require a great amount of useless, worthless and often absurd conduct and ceremonies here which we can dispense with and use our means and efforts to make both worlds better and happier.

7. Psychic laws, so far as they can aid us in gaining reliable evidence of the next state of existence, and of the soul and its relation to this life, may be very valuable in family relations and social relations of individuals. The knowledge, when properly applied to the conduct in life, may be very useful, but like any other good thing can be abused in the use, as a knowledge of the laws of electricity or fire are. As psyche is the soul, its laws are deep seated in us and very subtle, and require careful handling. As corporations have no souls these laws cannot apply to them, and it is sometimes thought some persons have none they act so badly.

Cobden, Illinois.

RESPONSE BY S. T. EWING.

1. My parents were Methodists, though very liberal and allowed their children to attend or join any they pleased, or not.

2. Naturally from infancy, for my earliest ideas ignored orthodoxy; at about twenty-five years of age I came across "Nature's Divine Revelations;" it seemed so natural that it ought to be so, if not really true. Since then, twenty-five more years, I have been a Spiritualist.

3. The happy departure of my father, seemingly in answer to his life-long prayer that he might die with the angels visible and audible around him; singing of male and female voices, a dozen or more, was heard all night previously, by myself and two others.

4. The most remarkable incident was seeing Dr. J. R. Newton heal about fifty persons of divers diseases in about a quarter of an hour. I attended sixteen lectures in Baltimore, Md., by E. V. Wilson in each of which he gave about 150 tests.

5. I regard Spiritualism as a science, so far as it is demonstrated to each of us; as a religion when we make its principles guide us in the conduct of our lives.

6. Less selfishness, and a more thorough acquaintance with each other.

7. By demonstrating to each individual that his greatest source of happiness is to be attained only as he helps to produce happiness in others. In other words, he himself is an integral part of humanity, and he helps himself in proportion to his work for his fellow man.

Lake City, Ark.

RESPONSE BY G. W. COOK.

5. I regard Spiritualism as being first, a science, second, a philosophy, third, a religion. It is first a science because it obtains justification, not by faith, but by verification. In this way it has evolved a classified knowledge of things spiritual. It is, second, a philosophy, because it is a true lover of wisdom. It reasons upon the facts which it has discovered and classified, investigates the causes and principles on which they ultimately rest, and seeks to apply them in the regulation, culture and development of life, character and conduct. It is, third, a religion, because after liberating man from the thralldom of creed and dogma, it (*re*—again and *ligo*—to bind) binds him again to the unchanging facts and principles of nature, and through them to the Great First Cause—the Divine Fountain of all. In contemplating Spiritualism, man's mind reflects upon outer nature, then it is reverted upon himself, from whence it goes out in its penetrations for God. It is a religion because it cultivates spirituality in man. It does not rest satisfied with restraining, but it must cultivate. This it does philosophically in accordance with its scientific data. To do good, and not mere blind, unreasoning faith is the religion of Spiritualism. It treasures a frank, fearless, honest, yet truly spiritual faith; the faith in man's boundless capacities, in the indestructibility of a human spirit, in the immediate presence of the spiritual universe, and in God immanent in, not paramount to, nature. This faith is not blind for it is founded on knowledge. It is an induction formed by observation, experiment, and verification. Hence is it justified. It is transcendental, for it throws its anchor through the thin veil of the material, and fastens it deep in the everlasting foundations of the spiritual. It has developed or is developing a sublime faith in the Savior of the world. But it does not, like the creeds of the past, put this faith in a person foreign to ourselves, nor like materialism, in knowledge; but in a principle inherent in ourselves—viz., wisdom. "Its straight gate is pure reason, and its narrow way is personal harmony." This clear-visioned and substantial faith is founded on the experience of man in the two great divisions of nature—the material and the spiritual universe.

6. Honest and enlightened mediumship. Less resting in the phenomena and more spiritual culture among Spiritualists themselves. Spontaneous association of honest minds earnestly seeking for more of truth and the natural development of the inner spirit of each. Arbitrary organizations held together by mere outward rules and regulations will fail. Associations like the former of these shall be wondrous helps in building up the church of the future—the harmonial man.

The divine man! the divine woman! Glorious sanctuary! in which the joyous spirit worships and is glad. Let Spiritualists everywhere cease bowing at the fiat of public opinion, and by individual and associative effort, seek, by the only means within their grasp—spiritual culture, to upbuild this sanctury in every human being. No longer worship policy, nor tremble at the sneers of those high in authority. Remember, and act upon upon this truth: "One man that has a higher wisdom, a hitherto unknown spiritual truth in him, is stronger, not than ten men that have it not, or than ten thousand, but than all men that have it not; and stands among them with a quite ethereal angelic power, as with sword out of heaven's own armory, sky-tempered, which no buckler and no tower of brass will finally withstand."

Have you such a spiritual truth? Live it, and proclaim it to the world. Have ye it not? Diligently seek it. It is the one jewel which can alone add luster and bring happiness to thy life.

7. By regulating individual, social and public life in accordance with the higher light derived from a knowledge thereof.

Neenah, Wis.

The Spiritual Side of Thought.

To the Editor of the Religio-Philosophical Journal.

I rarely find fault with anything in the columns of your most valuable paper, but Dr. Buchanan's article, "The Fools' Paradise," is a little too severe, although very amusing. One would think that mankind was moving in a perfect state of bliss in every department of life and that the Theosophists, Christian Scientists and Socialists were tapping the stream at its source, drawing the water off into slow ditches just for the purpose of raising green scum. A shrewd, incisive thinker like Dr. Buchanan, highly intellectual but not broadly spiritual, does, no doubt, resent the simple method of coming into harmonious relations with the universe through the force set in motion by the "uttered word." Humanity has been seething, struggling and dying so long, that for any one to cease all this and simply grow like a plant from within, evolving the harmony of proportion, expressing itself in color and aroma and bearing useful fruit, is a lame if not idiotic state of being, to one still in the full excitement of battle. There is truly much foolishness in all "reforms," but ought they not to be judged partly by what the reformers desire to bring about? The methods of these "fools" are all peaceful and an improvement on past methods.

A glance at the history of the world shows us the races and nations of the earth in about the condition of forests visited periodically by cyclones. A display of power has been made but no good done to any thing or any body. Nature takes as tender care as possible of the remains and transforms the destroyed into things of beauty and usefulness for future ages. But why should not the mind of man get control of the force that expresses itself in cyclones, earthquakes and volcanoes in nature, and the like force that bursts out in wars, evil passions and diseases in man? I timidly poke my head out of a window of one of the "mansions" of the "Fools' Paradise" to say that if the limitations of matter can be overcome by mind may it not be as much of an improvement over the present conditions in which the body fails, suffers and dies, as is the steam railway over the stage-coach of a hundred years ago? The intelligence that can rap, bang and rattle furniture, after the death of the body, ought to be able to rise superior to a headache before it shuffles off the mortal coil. If man should some time quietly grow, as does a tree, to the full stature of perfect manhood, no longer subject to sin, disease and premature death, what a state of idiocy we would be in sure enough. Whatever would happen if we discovered that the energy heretofore expended in war, murder, robbery, drunkenness and the revolting passions, could be, like steam and electricity, controlled wisely, directed and made to work for good in every way instead of evil? Then of course there would be no evil, for that which can be used for good is not in itself evil.

I have been a Spiritualist for more than twenty years, but have always wondered how it was that the spirit must be as helpless as a turnip in the ground while in the body, and after death it can pass through stone walls, haunt houses, tip tables and various other things. In the desire to rise to a higher plane and a better condition, the human being may say and do much that is foolish, but two things have come to stay, the kindergarten system of child culture, and spiritual science. Why not welcome truth from every quarter kindly? Hundreds of thousands of sinful and suffering men and women have been restored to harmonious relations with themselves and all nature by following the teaching of that "superannuated fraud" Mrs. Eddy. Mrs. Eddy's personality is scarcely to be considered. If she has given the world a truth she has been a public benefactor, and as such is simply deserving respect from the benefited as an instrument of that which benefited them. She puts a money value upon her teaching and healing commensurate with the esteem in which money is held by a public that makes it the standard of all values. If she had taught for nothing the same people who pay gladly the price for the lessons would not have listened to her. But once getting hold of the divine idea that mind and not matter is the man, that the mind is to rule the body, and not the body the mind, her students are all over the world now teaching for little or nothing.

One thought is now uniting all true Scientists; humanity must be awakened from its mesmeric sleep, and to a consciousness of its divine origin and nature. When we think for a moment of the money that has been expended on blistering, drugging and killing, and on a religion that has told us how wicked, sinful and contemptible we are and how deserving of eternal punishment, Mrs. Eddy's few hundred thousands makes a very small showing. Whatever good there is in Christian Science is truth, as is the good in anything, and truth is common property. An era of rationality is dawning. The rubbish that surrounds every truth is being winnowed out, and by no one more conscientiously than Dr. Buchanan. But the winnowing fan must be used with a strict regard for preserving the grain as well as getting rid of the chaff.

You have not, Mr. Editor, another contributor as strong as Dr. Buchanan on the intellectual side of spiritual science. The positive, the spiritual side is not as well represented. Students are often obliged to look elsewhere for information or instruction in pure science. Everywhere positive information is meager and imperfectly given predilections that the young student is often confused by the chaotic condition of that which passes for Spiritualism. We students, young and old, would be glad of a column or two each week of positive and pure science. If Dr. Buchanan is not pleased with Mrs. Eddy's "Statement of Being" let him make one more exact. Let some one define essence, spirit, matter, thought, life, growth, love, consciousness, and explain the law of proportion or harmony. A series of studies by men of Prof. Thomas Davidson's caliber would be joyously welcomed by all students. S. S. S.

ORGANIZATION.

GENERAL JOHN EDWARDS.

I have watched with much interest the effect produced by editorial and other articles from many correspondents on the great question of organization, on the basis now suggested. As the columns of the JOURNAL will bear testimony, a few years ago, I favored the organization of the spiritual forces in a compact body. About ten years ago, it will be remembered, an attempt was made, headed by such eminent Spiritualists as Dr. Samuel Watson to call a convention, to be held at Philadelphia, for the purpose of organizing on the basis of Christian Spiritualism, or a declaration of the principle of the Fatherhood of God, and the brotherhood of man.

The prefix Christian was only intended to confer the honor upon Jesus Christ as the great exemplar, who pre-eminently occupies the front rank by manifesting in his day, the spirit phenomena duplicated in modern spirit manifestations. It was not intended to place the man Jesus Christ in the light held in the creeds of the orthodox churches, and yet a great howl went up from many Spiritualists that we proposed to organize another credal church.

At that time I was holding intercourse with spirit friends who conversed with me in audible voices direct. When I submitted the question, "How does the Spirit-world regard the contemplated organization of Spiritualists," I learned that in some questions propounded on various occasions, the spirits conversing with me submitted the same to a higher band of wise spirits for an answer. In this case the answer came to my question, "They will not allow you to organize; there are organizations enough already." I then propounded one more question as follows: "In what light does the Spirit-world regard the imposing forms surrounding the altars of the Roman Catholic church." The answer was, "what do you suppose God Almighty cares about a priest changing suddenly and often his vestments."

I did not attend the Philadelphia convention for I had no faith in its success. In its result it was a complete collapse. I became deeply impressed after that time, that the design of the Spirit-world was to permeate all the churches, and so impregnate them with the philosophy of modern Spiritualism, that a general shaking up of the dry bones of Israel would follow, resulting in the general abandonment of the old man-made creeds, and a uniting of the different sects on about the plan recently setforth in the JOURNAL. I have so expressed myself to many friends. It may be a little premature to attempt to organize at present for the reason that disintegration must go on in the old organizations, as a preparation for the universal unification of the old conflicting opinions. I am fully impressed, however, that the final result will be organization on the plan the JOURNAL has proposed, or one akin to it.

Washington, D. C.

J. T. D.

All great movements are accomplished by means of organization. Spiritualism will depend for its strength and efficiency upon union, not on a mere aggregation, but upon a union vitalized by a common purpose. The proper objects of a union of Spiritualists are not materially different from the objects sought by Unitarians, Universalists, Ethical Culture societies and some others. Such churches and societies are not engaged primarily in teaching a creed but in promoting a worthy life. No doubt the spread of truth is of great importance, but the field of truth is too large for us to master more than a small part of it.

Spiritualists should desire to spread the knowledge of their special truths only as a means to promote moral well-being as an end. The form of organization will be an evolution from the circumstances of the case. First, there must be local societies or unions, which should be proceeded with as a temporary measure. Next a convention, national perhaps, could be called by a few of those who have faith in organization to consist of delegates of all Spiritualist societies, unions or alliances, to meet at some suitable place to consider and propose a plan of organization. "It is the first step which costs." The pressing need is for some one to take that step. Let such an one adopt his own way. If he fails the field will be open for some one else to try.

Circle Instead of Church.

To the Editor of the Religio-Philosophical Journal:

Your correspondent on organization W. M. Stevens, in the JOURNAL of the 8th inst., voices the sentiment undoubtedly of all sincere investigators after truth, when he says that to call the proposed organization the Church of the Spirit would not define its nature and belief, for reasons he so ably and truthfully presents. I for one fully agree with him first, last and always, and believe I am right when I say, as a general thing, no church or creed had anything to do with the discovery or birth of Spiritualism, or in any way gave it encouragement or assisted it to its present development. On the contrary, churches and creeds have opposed the progress and knowledge which true Spiritualism would afford humanity concerning the immortality of the soul, and have done the cause all the injury possible to accomplish in order to hold their own against the advancing liberal sentiment of our times. They will continue to do the same so long as ignorance and superstition predominate and creeds remain popular, backed by pecuniary influence and followers after gospel sharps and myth teachings. Otherwise creeds and churches would now be a thing of the past, which they are destined to be eventually, anyway, through the spread and diffusion of knowledge and the liberal education of the masses. And when Spiritualism has become a demonstrated fact beyond all doubt, fully established and aknowledged to be such, it will proclaim her the circle of light and religion of the future, in which all sincere seekers after truth may find an asylum. I suggest a name or two for the prospective organization discussed in the columns of your valuable paper. It is the following: The Circle of Light Asylum, or The Circle of Knowledge Asylum, or The Circle of Truthseeker's Asylum. The word sanctuary could be used in place of asylum; the definition of both is about the same.

R. W. MORROW.

Aspen, Colo.

Looking Backward.

To the Editor of the Religio-Philosophical Journal:

Probably the best read book in many of the past years is that of Bellamy, "Looking Backward." The author through aid of the trance condition of magnetic slumber, carries a person forward to the year 2,000, then opens his physical eyes to the social surroundings, when the contrast is almost beyond the bounds of human belief. While I cannot go forward a century and stimulate imagination to present a pleasant fiction, I can go backward fully two-thirds of that period and give briefly a personal incident unexplained, and a few facts that were not considered facts when they occurred. When a lad of nine or ten years I was pushing a stout stick about three feet long on the ground, and running quite briskly when the lower end caught firmly and my groin was projected against the upper end, bruising it badly. In the course of time a hard tumor about the size and shape of an ordinary orange was the result. As it was slowly increasing in size our family doctor advised my father to have it cut out. It being finally settled that it must be done, Dr. Lowe, a celebrated surgeon living at Albany was summoned to Saratoga, and performed the operation. My father broached the subject to me, explaining its nature and promised to get me anything I asked, if I would submit cheerfully. A boy living across the street had that day become the happy possessor of a beautiful drum. It filled every niche in my imagination, and it seemed to me then, if I could have a drum like the one spoken of, I should never want anything more. I suggested my desire and with Dr. Lowe came the drum. I was then willing and anxious that the work should proceed, mounted the table prepared, the drum being hung on the wall where I could see it. The doctor was a little over two hours completing the operation, as the tumor had partially enclosed the femoral artery and he said it was a delicate as well as a dangerous matter, but I have often thought the delay was more on his part to finish a decanter of brandy which he called for, and which he did, as soon as the tumor was laid upon a plate. It occurred long before the invention of chloroform or other anesthetic, and the doctor said as he finished the brandy—"I never saw such pluck in a boy—or anybody else." The truth is, and I have often thought and pondered over the fact, that I felt no pain until the first stitch was taken in sewing the cut, and that only momentarily. The conundrum is—who can explain the total absence of pain, except the one and one only sharp twinge, while my eyes were off the drum, during that long period.

A few years later in life I was called upon to sit up with a young friend who had inflammation of the bowels, and was in great agony. About 9 p. m., the doctor came, examined his bowels, which were as hard as and about the color of a red pumpkin. He left some powders to be given at stated periods, and said I might give him occasionally, a tea spoon full of icewater just to moisten his lips, and be sure and keep the room warm. When the doctor left I followed him into the hall to get his opinion in regard to the patient. He said he could not possibly live until morning. The patient was in the fourth story of a hotel, and the weather was below zero out of doors. The room upon my return seemed to me to have an atmosphere stifling to breathe, and contrary to the doctor's wishes I opened the window to renovate it. I now know it was of benefit to both of us. He begged continuously and piteously for water, but I was as stony-hearted as Lazarus, fearing it might kill him. About 2 a. m., the wood gave out, and I was compelled to go down to the office to get more. It was some minutes before I could rouse anybody and get them started on this disagreeable business, but when I did, returning to the room I found the patient sitting on the edge of the bed with an empty water pitcher in his hands. He had drank fully two quarts of icewater, and while he smiled faintly, I felt as if I was his murderer. Hastily getting him into bed, I put on my cap and in my shirt sleeves I ran or rather leaped the whole distance to the doctor's residence about half a mile, and I thought surely after the exciting exercise I had endured that I would freeze before I could gain admittance. But at last I got in and briefly explaining the situation to the doctor, begged of him to go and save the patient, but he was stubborn and would not, saying he was beyond help. The doctor lent me an overcoat and I returned speedily, though tearfully to my charge. What was my surprise to find him as happy, apparently as a clam at high tide. I was bewildered, thinking it was an insensibility to pain which preceded death, but subsequent events proved that the water allayed his feverish condition and had doubtless saved his life.

What a commentary is the present on the practice of that day. Fresh air and pure water are no longer believed by the medical fraternity, to be the great enemies of human life, indeed they are nature's greatest boon. The Subject of this notice was with Scott, Pierie & Co., of Chicago, many years, and about a year since passed to the "bright forever" with age and experience. I have already reached the limit on paper I had intended for this article, and cannot give details for the remainder. In my early experience "a bowl full of blood" taken in the spring of the year from the arm was considered as necessary to prolong life as breathing, while now, the depleting process is known to be unnecessary and hurtful. History says that not a physcian over forty years of age in all England, but said Harvey was a "fool" when he promulgated the theory of the now well-established doctrine of the circulation of the blood. And so it is with everything called new, that overturns the assent of the majority. The established belief is popular, though often born of conceit and ignorance, and reason is choked into silence by the babbling multitude when it demands a hearing. And so popular belief when questioned by truth, seeks the accustomed rut wherein the majority grovel, from whence it endeavors to besmirch truth with mud and filth. "Truth is mighty and will prevail," yet in our experience it has been slow to undermine false pretences and establish its dominion over false belief.

A. J. LANGWORTHY.

THE BIBLE IN SCHOOLS.

Presbyterian Opinions.

Last month the New York Presbyterian Union discussed this question, and some leading city clergymen gave opinions which show a large freedom of discussion. Rev. Josiah Strong disapproved of the Romish idea, which makes all schools irreligious when their Catholic faith is not taught, and also of the extreme secularist idea, and thought the matter might be left with local authorities. In the cities a reasonable course would avoid trouble; in the country no trouble would occur. He said:

"It is well to remember that in moral as in mental training the teacher is more than text-book or method. President Garfield's saying to the effect that Mark Hopkins seated on one end of a log in the woods and a young man on the other would make a college, illustrates the value of the personal element in all training. It is the contact with life that quickens and inspires, and this is preeminently true in moral and religious instruction. No school, when true religion is exemplified in the character and life of the teacher, can be wholly godless."

Rev. D. H. Geer, Rector of St. Bartholomew's Church, thought Church and State should each do its own work:

"The State should not teach religion, nor even allow the Bible to be read if the reading of the Bible became a burning question in any community. The charge that the schools would be godless if there be no religious instruction in them is largely rhetorical. The church can make religion and Christianity to exist in the very air we breathe; it can make them so prevalent and dominant that nothing but Christianity will be introduced into the teachings in our schools. Not the text book, but the teacher, is the important factor; not the prophet's rod, but the prophet himself, gave the child life."

Rev. D. G. Wylie of Knox Presbyterian Church stoutly advocated religious instruction, as follows:

"With consistent secularists the State is atheistic, and, as The Christian Union said recently, 'Atheism in the State is anarchy in its outcome.' It reduces the 'State to a soulless corporation of rational animals, aiming at nothing higher than their own self-interest, guided by no nobler vision than that which the present time affords,' and acknowledges no allegiance to God or any Supreme Power. It is blighting, withering, and enervating in its effects."

"There should be in all our schools moral instruction based on a broad, tolerant, general, and non-sectarian Christianity. We Presbyterians have no litany, but we should have one on the school question. I venture to suggest, with all reverence, the following: 'From a public school system which banishes the Bible, hushes the voice of prayer, and closes the mouths of reverent and Christian teachers; from a system which would expunge virtue, truth, morality, God and Christianity from the school-books, and forbid all references to such things in the school-room; from a system which would shut and bar the door against Jesus Christ and his teachings; from the spirit of secularism which withers and destroys all it touches; from godless and atheistic text-books; from incompetent and irreverent teachers, from ignorant and corrupt officials, and from faint-hearted Christians who shrink from performing their public duties, the "good Lord deliver us."'"

Rev. Howard Crosby made the last speech in part as follows:

"We have got into an educational craze in this matter, and the way to get out of it is to limit the work of the State to where it belongs. We should no more expect to teach religion in the public schools than to teach it in a mechanics' institute for the learning of a technical trade. We have many excellent organizations for benevolent work that are not concerned with the subject of religion. Are these benevolent institutions atheistic or irreligious? I believe it is not the business of the State to teach religion. It is the business of the Church. Before the State can teach religion it must get a little religion itself. [Laughter and applause.] Of course, if we are to have religion taught by the State in this democratic country, we shall have it taught by the local government. What kind of a religion shall we get from the Aldermen. [Laughter.] The moment we go one step beyond what is the proper limit of a public school that moment we give each sect a right to claim that its dogma shall be taught. The only safe way is not to teach any. We invite the people of all creeds and nationalities here, and we have no right to tax them to propagate our religious notions."

A Remarkable Test.

[Golden Gate.]

The nature of the tests given through the mediumship of Mr. Slater is so variable that his audiences are entertained by a succession of surprises from the beginning to the end of his séances. The tests, and the manner in which they are given are always clear and forcible, often to the degree of being startling. They are given with a yes-or-no directness which leaves no loop hole for the unwillingly-convinced skeptic, and his listeners follow him with the keenest interest, as he passes with marvelous rapidity from test to test. He is gay and serious by turns, sometimes sharp in the struggle to keep down the unpleasant influences that will naturally come unbidden, like Banquo's ghost, from a large mixed audience; but always somewhere is found the motive to help with advice, warning or information. His rapidity of speech is remarkable, and the constant motion which seems necessary to his comfort, makes him appear the very embodiment of restlessness. But last Sunday evening he appeared in a wholly different light during a test which was much appreciated by all present, but which I fear I shall spoil by attempting to relate. It was given in such a quiet, impressive manner that the silence and applause following the few slowly-spoken words made the incident really dramatic.

He had been giving test after test, but suddenly stops, walks midway one of the side aisles, and stands listening. The audience

waits wonderingly, and as he turns, we hear "He has it"--no, he passes to the centre aisle opposite the same spot and listens again. The quiet is almost oppressive. While we are wondering if he will be able to get what he seeks, he turns and walks with head erect to the rostrum. The people applaud. He takes a glass of water, and holding it high above his head, advances to the edge of the rostrum. The water becomes violently agitated as he repeats slowly and with painful distinctness, "Poison sometimes looks like water;" and, pointing to a lady sitting near where he had been so long standing, "Do you understand that, madame?" The large audience becomes excited and waits impatiently while listening intently for the answer. "Yes sir," it comes, and the applause following is thrilling as he silently stands there holding the water high in the air. He throws it away, and as the people show the wish to know more, replies, "No, better so; the good has been done. It is enough to know she understands. Madame, that warning comes to you from ——— ———, and he comes to help you." (Applause.) Our friends on the other side are with us all the time and see as surely as does the All-seeing Eye, the dangers we are in here, and they come to help us, and that is what I am here for (applause), and that is what Spiritualism is for--to help, to do good." N. S.

Woman's Department.

OF INTEREST TO WOMEN.

THE MISSION OF EDUCATED WOMEN.

The March number of the *Popular Science Monthly* contains a strong and interesting paper by Mrs. M. F. Armstrong on "The Mission of Educated Women," which is in reply to an article by Grant Allen, printed in the *Fortnightly Review*. Mr. Allen refers to those women who remain unmarried and avoid motherhood, as "deplorable accidents and traitors to their sex." Mrs. Armstrong, though a wife and mother, writes from an institution of learning "where young men and women are working side by side under identically the same circumstances," where the officials and teachers are largely women, and women such as Mr. Allen characterizes in the language above quoted. "They are, with few exceptions, highly educated, many of them college-bred, three among them being regular physicians, while all of them, if I may be permitted to judge, are of average attractiveness."

They represent, the writer believes, a social phase. They are sensible women; there are no fanatics among them; they admit the physical necessity of marriage and appreciate its sacredness. They admit all that is implied by Emerson's remark, "The lover seeks in marriage his private felicity and perfection, with no prospective end, and Nature hides in his happiness her own end, namely, progeny or the perpetuity of the race." They respect the institution of marriage and admit that at all costs, the race must go on and women must be wives and mothers; that motherhood as a vocation gives but little chance for intellectual development. Still they hold that there is a place for intellectual and educated women who choose to remain single. As teachers they can exert an influence for good on the many children who come into their hands that is incalculable. They can lead and direct the youth of the race. "The education of the English and American children is, in the main, in the hands of women, and this is not because of an anomolous social condition, but because of their peculiar fitness for the work." If remaining single involves sacrifice on their part, it is not a sacrifice against the public welfare. Women physicians may do more good for their own sex and for children by remaining unmarried than possible if they assumed the cares and responsibilities of maternity.

These women say further, "We find that we are intellectually the equals of the men whom we meet." It is now a fair give and take, and it is no longer required of us that we make up for the light weight of our intellects by throwing in a double measure of sentiment. Neither is it any longer necessary that we marry for the sake of a somewhat uncertain support. We are able to take care of ourselves, and we find nothing uncongenial or unsexing in our success." These women declare that between their moral standards and those of men there is "the same gap that has existed ever since the purity of woman has been tacitly recognized as essential to civilization." The moral sense more highly developed in woman, no longer subject to unfair conditions, is "a new factor in relation of the sexes," which can have full play only in a single, self-supporting woman. Women dependent upon men must condone their vices and gradually approximate to their standards. "We believe," they say, "that there is no personal conceit in claiming that we are morally upon a higher level than men, this being a recognized fact in modern sociology; but it is a fact which repels us from the close relations of marriage, in which we now believe that we have a right to a return of all that we give.... We realize, often in bitterness of heart, that our moral life, the life of our aspiration, is upon a plane which, as yet, the average man has not reached. We can never go back to him, but we stand ready to welcome him whenever he can bridge the chasm and make our standard his." These women say that this is their position as individuals, and they deny that as a class they are "accidents," and claim that they are a "distinct product of evolutionary forces, representing an important phase in human advancement," and that in future, possibly "the balance of power" will be found to lie in their hands. The women to whom Mr. Allen appeals, this article says, "are ready to meet him, but it must be on a platform of their own choosing and they can afford to wait. They do not ask 'aid in rebelling against maternity—' but they demand that the responsibilities of fatherhood shall no longer be shifted or made light of. In short they require of the fathers of the next generation just what Mr. Allen demands for the mothers, viz: "that they shall be as strong, as wise, as pure, as sane, as healthy, as earnest, and as efficient as they can be made."

Doubtless the average man would say that women such as Mrs. Armstrong speaks for, are getting to be too knowing, and too supersensuous, fastidious and idealistic for this world with all its imperfections; but her article contains food for thought, and makes a very good defense of the right of educated women to remain single, if it is their pleasure to do so, while showing the advantage of their remaining unmarried, if they would achieve the greatest success in certain professions.

The perfect figure of a human body has been found in a large elm trunk that was being cut up in a timber yard at Scarborough.

BOOK REVIEWS.

[All books noticed, under this head, are for sale at, or can be ordered through the office of the RELIGIO PHILOSOPHICAL JOURNAL.

LOGIC TAUGHT BY LOVE. By Mary Boole, author of "Home Side of a Scientific Mind," "Message of Psychic Science," "Symbolical Methods of Study" etc. Boston: Alfred Mudge & Son, No 24 Franklin St. 1890. pp. 177.

Mrs. Boole sees the evils of the monotony of present methods of teaching, and she is not satisfied with the multiplicity of subjects in which the needful variety is sought to overcome the evils. Recognizing the necessity of variety, she would have it secured by "alternation of attitude and variety of treatment. The most important truths are those which no one disputes; but they are now too much forgotten, precisely because, not being disputed, and being monotonously taught, they are found uninteresting. In old days these truths were impressed on the mind by giving variety to the manner of their exhibitions." The author emphasizes the fact that pulsation or alternation is a fundamental characteristic of life, and that health is always rhythmic pulsation timed in accordance with the proper rhythm of the particular organ. "Every baby's lungs learn this at their first contact with the air, the baby heart has caught the secret long ago by sympathetic contagion from its mother's heart. Nature teaches her mighty secret to the baby heart and lungs, and leaves the 'voluntary muscles' and the brain to learn it voluntarily."

If this rhythmic alternation is embodied in study it becomes a source of constant power, like the movement of the lungs. If men disregard it, it sweeps away their work. The essence of the rhythmic method consists in accustoming the consciousness of man to follow, by alternations of thought and emotion, the rhythm of all the discoverable periodicities of nature, especially those which affect man. The business of the gymnast is to undo the cramping effect of the positions rendered necessary by the exigencies of study and society. Elasticity is renewed by periodic reversal of attitude. "The conceit of specialist teachers of all sorts will have to give way before the logical equation of brain-rhythm as the conceit of would-be-genteel mammas has had to give way before the logic of muscular exercise." The following is one of the many suggestive passages in the book: "A country watch-maker being asked why being dirty made a watch go fast instead of slow, (as the questioner would have expected), replied: 'Well, you see, when the wheels are clogged with dirt, it don't go; not to say go; it only niggles like.' This is the explanation of the hurry and fever of life. Our minds are clogged with prejudice and trammelled with superstitions; and they don't really work, 'they only niggle like.' We think we are giving our children freedom by presenting to them a mass of novel ideas, the truth of which has not yet been tested, and by indoctrinating them with a mass of prejudice which differ from those of our forefathers, chiefly by being expressed in new phraseology. It would be better to present to them a few subjects of study, selected according to some order which has been tested by long experience; and, when once a child's attention has been called to any topic, encourage him to think of it with absolute freedom and utter impartiality." Much that is called education, this author, regards as merely compelling the young brain to give off in wasteful display, the latent force stored up by ancestors. A child is educated only so far as its faculties are educed and strengthened. Such is the leading thought of the work. The spirit is devout, the style clear, strong and polished, and the thought very suggestive and stimulating. Similar views on education were published in 1854 by George Boole (husband of this author) in a work issued in England, entitled "The Laws of Thought," to which Mrs. Boole frequently refers.

FACING THE SPHINX. By Marie L. Farrington. Published by the author. San Francisco. 1889. Pp. 207.

The frontispiece of this book represents a youth standing upon a crocodile. This picture symbolizes darkness as opposed to light. The youth impersonates the newly-born sun, the young sun-god, the gnostic Christ. He was represented in this position by the Egyptians, who called him the "Young Horus," and "from them the Gnostics derived their mythical Christ, the abstract principle which conveyed an idea of rebirth, of regeneration. The Christ and the cross were both linked closely together, because these two words are synonymous. They found an outward expression in the visible sun, when in the act of crossing the elliptic."

The aim of this book, as may be inferred from the above extract, is to promote the study of symbolism and of the esoteric meaning of the Jewish and Christian sacred scriptures. "If," says the author, "we contribute our mite towards the revival of the ancient mode of thought, which can be found partly in the Bible if understood, and partly in the sacred and profane literature of Egypt, India, Persia, Chaldea, Central America, China, Greece, Rome, etc., we will be amply rewarded.....Let us eat of the fruit of the 'tree of Paradise,' so that by acquiring the knowledge of good and evil, we may always be wise enough to choose good and eschew evil."

"Facing the Sphinx," "Continents," "Past, Present and Future Races," "The Sacred Scriptures," "Typology and Symbology," "Number 3 and No. 7," "The Dragon, the Serpent and the Cross," "The Square, the Tree and the Mount," "The Cross," "Symbolical Numbers," "Ancient and Modern Philosophical schools," are among the subjects treated. Mrs. Farrington has given much study and thought to occult and natural symbolism; and she treats the subject in an intelligent, earnest, and impressive manner. Her work is well worth reading; it has defects, among which may be mentioned the importance she attaches to the investigation and assertions of persons whose statements do not carry with them the weight of authority.

SOUND ENGLISH. A Language for the World, by Augustin Knoflach author of "German Simplified," "Spanish Simplified," etc. Sold by G. E. Stechert, 828 Broadway, N. Y. pp. 63. Price, 25 cents.

The author says, "At the time when Volapuk began to attract attention in the United States, the author of this little work often said to himself, 'What do English-speaking people want a new language for? Let them amend the spelling of their vernacular, and they will have a world-language, a simpler than which cannot be desired, and one that is already spoken by over a hundred millions of the most civilized people on earth."

Mr. Knoflach holds that English has the first claim to be, and eventually will become, the language of the world, or at least, the basis upon which the universal language of the future is to develop. The greatest obstacle is "the present absurd illogical, irrational, preposterous, ridiculous, no-word-bad enough for, orthography." Some very amusing examples, are given. What is wanted, it is declared, is a phonetic alphabet. Then what could be preferable to English as world language? Mr. Knoflach points out the requirements of a phonetic language, sustaining his position by citations from distinguished philologists and phonographers, gives lessons as to vowels, diphthongs, consonants, accent, syllabication, abbreviation, inflections, etc., together with suggestions to printers and type-writers. A very instructive little work.

ON THE INSIDE. By Florence Finch-Kelly authoress of "Frances; A Story for Men and Women." New York, Sanfred & Co., pp. 238. Price, 50 cents.

This story deals with contemporary life in the city of New York, and the author says that the pictures are faithful to the "actualities of our time." The plot is well worked out, the characters strongly drawn and the style animated. The heroine is a self-reliant, business woman. The moral tone of the book is not high. It is in this respect too much like Zola's fiction.

The Religio-Philosophical Journal.

Among the many periodicals which come to our table few excel the RELIGIO-PHILOSOPHICAL JOURNAL, and it is excelled by none in its field. It is devoted to Spiritualism and the occult sciences, but finds space for the advocacy of "righteousness, temperance and judgment to come." We can assure all readers who are interested in psychic research that they will find this journal reliable in statement and bold and unsparing of frauds. Col. J. C. Bundy, its editor, is a gentleman of honor, pure morality and integrity. He has done more than any living man to break down impostors who parade their frauds as mediums. He is untiring in his pursuit and unsparing in his exposure of frauds. His high standard of Spiritualism is, that it should be based on solid, pure truth or perish. He has unshaken faith that the sooner all impostors are exposed and driven from the field, the sooner will the truth of the immortality of the soul be fully and generally established, and to this end he labors constantly.

For further information write to RELIGIO-PHILOSOPHICAL JOURNAL, 92 La Salle street, Chicago, Ill. —[Daily News, Danville, Ill.

Women have been refused permission to study medicine in Germany.

An electric railway now runs from Florence to the steep heights of Fiesole.

It has been suggested that the people of Fordham, N. Y., erect a monument to Edgar A. Poe.

Italy has appropriated $300,000 for smokeless powder in her military budget for the present year.

The high water around Marysville, Cal., has driven in town hundreds of jack rabbits that are killed in the streets.

The advent of triplets in a North Dakota family the other day absorbed the appellations of Faith, Hope and Charity as the nomenclature.

In filling out a death certificate a Pennsylvania doctor inadvertently wrote his name in the blank space reserved for "cause of death."

According to the Paris *Gaulois*, a rich Frenchman has entered into negotiations with the American Art Association for the purchase of Millet's "Angelus."

Paris cab drivers, driven to despair by the increasing popularity of the omnibuses, have established a new rate of 1 cent a minute fare for short distance riders.

Mr. John La Farge will contribute to the April *Century* a continuation of his "Letters from Japan," with illustrations by himself, engraved by Marsh, Kingsley, and Whitney. Mr. La Farge's letters have the double interest of being written by a traveler of experience, and by an artist who stands in the front rank of his profession in America. The special subject this month is the "Shrines in the Holy Mountain of Nikko."

Among the list of books that Hugh O. Pentecost, Editor of the "Twentieth Century," values highly are the following: Our Heredity from God, by Rev. E. P. Powell, price $1.75; Liberty and Life, by the same author, price 75 cents, and Childhood of the World by Edward Clodds, price 40 cents. He cordially recommends them to his readers. They are for sale at this office, and or ders will be promptly filled.

Capitalists and Small Investors read "War" Robertson's advertisement in this paper.

The Pioneers of the Spiritual Reformation, consisting of the life and work of Dr. Justinus Kerner and William Howitt, and an extended account of the Seeress of Prevorst, while under the care and attention of Dr. Kerner. Price, $2.50, postage 10 cents.

Spirit Workers in the Home Circle is an autobiographic narrative of psychic phenomena in daily family life, extending over a period of twenty years, by Morell Theobald, F. C. A. Price, $1.50, postage 10 cents.

The History of Christianity is out in a new edition, price, $1.50. The works of Henry Gibbon are classed with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders.

A 200-pound seal was captured near Astoria last Friday by some salmon fishers. They are more numerous in the Columbia River this season than for many years.

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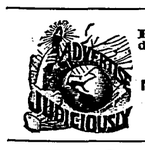
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This book also contains a vast amount of information on other matters indispensable to an intelligent citizen. It contains the civil list of Chicago and Cook county, the bonded debt of each, the vote of each for local and state officers, detailed election returns, both general and state; qualifications for voters in the various states; party platforms, both national and state; list of members of congress, besides figures and information regarding our domestic and foreign commerce, our tariff, our agricultural productions, etc., etc. The book is a complete handbook of reference on all matters of public interest.

READ THE FOLLOWING TESTIMONIALS:

Office of U. S. Light-House Inspector, Ninth District, Chicago Ill., Dec 12, 1889.

Publishers Chicago Daily News, City—Gentlemen—I want to buy 65 of your Almanacs for 1890 for use of light keepers on Lake Michigan. When will you have them on sale, and at what price? Will you please give the bearer one for 1889? Respectfully, C. E. CLARK, Commander U.S. Navy, Inspector 9th Light House District. PICKING, CLERK.

Victor F. Lawson, Publisher the Chicago Daily News, Chicago, Ill.

Dear Sir: I purchased a copy of the Daily News Almanac and Political Register for 1890 as soon as it was issued. It is an admirable work, and should be on the library table of every individual and accessible to every person.
JULIUS S. GRINNELL,
Judge Circuit Court, Chicago.

From the Milwaukee Sentinel:
The Chicago Daily News Almanac and Political Register is one of the best compilations of the kind that have come to hand this season. It is neat, compact, reliable—in fact, just the work that a public spirited citizen should have within reach By adding new statistical matter from year to year and avoiding repetitions as far as possible each volume is made worthy of permanent preservation.

Albany (N. Y.) Argus, Jan. 28, 1890, says:
The Chicago Daily News Almanac, edited by Mr. George E. Plumbe, comprises 204 pages and is essentially political. Its political facts and statistics concerning the western states are fuller than are given by any other authority we know of, thus making the volume of especial value to newspaper men and politicians in the east. Its general features are also admirably arranged.

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

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CHICAGO, ILL., Saturday, March 29, 1890.

Persons receiving copies of the RELIGIO-PHILOSOPHICAL JOURNAL, who have not subscribed, may know that their address has been supplied by a friend and that the paper is either paid for by some one or is sent with the hope of closer acquaintance. Those receiving copies in this way will incur no financial responsibility and the paper will cease going after the time paid for in the one case or after four weeks in the other.

A Woman's Plea for Polygamy.

Mrs. Susa Young Gates, a daughter of Brigham Young, who has an article on "Family Life Among the Mormons" in the *North American Review* for March, denies that plural marriage debases husbands, degrades wives and brutalizes offspring. Her father, she says, had "fifty-six living children, all born healthy, bright, and without spot or blemish in body or mind. Thirty-one of the number were girls; twenty-five were boys. Seven died in infancy, three in childhood, seven more since reaching maturity. What bright memories we cherish of the happy times we spent beneath our father's tender watch-care, supplemented by the very sweetest mother-love ever given to mortals. Ever thinking of us and our welfare, father was particularly anxious about our education. Deprived of all advantages in his youth but the often-mentioned 'thirteen-day's schooling,' he determined we should have the opportunities he had missed."

Brigham Young was a man of physical vigor and of natural intellect, a born leader and organizer, in spite of lack of culture, and he had a remarkable educational experience in practical life. He was in a position to select for wives women who were physically healthy and mentally bright and who were more than ordinarily attractive. It is nothing in favor of polygamy, therefore, if the children born of these unions were free from disease and were above the Utah standard of intelligence, which is rather low even now, and was much lower when the polygamous Vermont Yankee lived and ruled. The requirements of his public position taught him the importance of education, and it was very natural that he should, with unlimited means at his command, give his children a good school education.

If, as Mrs. Gates claims, the polygamous children who were students in the "University" of Deseret, were the brightest and keenest pupils, the explanation is probably to be found in the transmitted physical and intellectual qualities of those who attained to a position which made it possible for them to belong to the privileged order that could afford the luxury of polygamy.

Mrs. Gates says "The polygamous women of Utah know the value of the experiences they have gained, and, to a woman, would refuse to exchange places with any other, be she a queen upon her throne or supposed queen of her husband's heart." The fact is that every one who has had an opportunity to ascertain the sentiments of polygamous wives or those who have been such, knows that the system involves experiences of suffering on the part of the wives which no intelligent and self-respecting woman would endure except under the influence of strong religious belief that it was her duty to submit. Indeed, Mrs. Gates admits that "misunderstandings were of frequent occurrence," but, she adds, "one retreat of silence and prayer, the general rule of 'forget and forgive,' added to the conduct of the husband, who sympathized with none, or all alike, made it possible for the brave hearts to overcome their own weaknesses." Yes, superstition made them submit the requirements of an odious system, and awed into silence the griefs and sufferings of the poor creatures who thought it a religious duty to crush their womanly instincts in order—to quote from Mrs. Gates again,—"to rise from under mother Eve's curse," to do this thing "that they might be spiritually blessed thereby."

The doctrine that it is man's duty to take several wives when he can, and to be the father of as many children as possible, and that the woman best serves God by submitting to her fractional husband, and swelling the number of his progeny, to the extent of her capacity for motherhood, is not a doctrine that tends to the development of either man's or woman's intellectual and moral nature. It is not favorable to high aspiration or to an ideal life. It is, on the contrary, a doctrine which favors, on the part of man, unrestrained licentiousness in the name of religion; and while it debases man, it subordinates woman, and outrages her higher nature on earth that she may overcome the primal curse and gain a place in heaven. The prominence given among the Mormons to the physical side of marriage is an indication of their moral and spiritual status.

The claim that polygamy has any other than a deteriorating influence upon those, at least, who do not live entirely in the senses, will hardly be credited by persons who have traveled through Mormondom and seen and talked with polygamous "saints." That the children of polygamous fathers in Utah are as bright as others, is no proof that polygamy is suited to a high intellectual, moral and social condition. It was men of position, such as bishops or successful business men or men who were of consequence otherwise, that were urged by Brigham Young to follow his example in polgamy. These men were far above the average of the Territory in intellect and energy, and probably the wives they took were superior relatively to most of the other women. Naturally, their children would inherit the qualities claimed for them and would have better rearing, home training and surroundings than most of the other children. Without these superior qualities and advantages, it is not probable that the children of polygamous Mormons, in the cases alleged, would be healthier or brighter than children born in monogamic marriage. The evils of polygamy, however, are not those of immediate descent, but those resulting slowly from mental and moral deterioration, and, on the part of woman, helpless subjection to man,—effects which the personal relations and social conditions involved in polygamy, gradually produce in the course of generations of polygamous marriage.

Nothing but superstition and fanaticism, in this age and country, could make women go into polygamy. That there are worthy women born in polygamous marriage and brought up in the religious belief that it is a God-ordained institution, who still defend the system is not strange. Sons and daughters of southern slave-holders are now heard sometimes defending the barbarism of slavery.

A Victory for Unsectarian Schools.

The Supreme Court of the State of Wisconsin rendered an important decision last week to the effect that the reading of the Bible in the public schools is unconstitutional. The grave character of the case in question led the three justices to give their opinions separately though concurring in the main point at issue. The decision was made in what is known as the Edgerton Bible case. Some of the Catholic parents whose children attended the public schools of that town, had appealed to the Circuit Court for a writ of mandamus compelling the school board to have the practice of reading King James's version of the Bible in the schools discontinued or to show cause for not so doing. An alternative writ was granted to which the school board answered. The relators demurred, and the demurrer was taken to the Supreme Court. The constitutional objections urged against reading the Bible in the common schools are, that it violates the rights of conscience, that it compels the parents to aid in the support of places of worship and that it is sectarian instruction.

The Court takes the ground that portions of the Bible seem to inculcate doctrines, such as the divinity of Jesus Christ and the punishment of the wicked after death, which are not accepted by all religious sects, and that the reading of the books of the Bible as a whole in the school, even though without comment by the teacher, is sectarian instruction. The Court says: "Any pupil of ordinary intelligence who listens to the reading of doctrinal portions of the Bible will be more or less instructed thereby in the doctrines of divinity of Jesus Christ, the eternal punishment of the wicked, the authority of the priesthood, the binding force of the efficacy of the sacraments, and many other conflicting sectarian doctrines." The Court further says, that the place where the Bible is read is a place of worship, and that, as the tax-payers are compelled to build and support public school-houses and children to attend public or private schools, the use of such houses for schools in which the Bible is read, is in violation of the rights of conscience and contrary to the constitutional clauses which forbid the use of school-houses for public worship. The decision states that text books which are founded upon the fundamental teaching of the Bible, or which contain extracts therefrom, and extracts from the Bible which cannot be characterized as sectarian, may be used in the secular instruction of the pupils. Justice Orton, in the opinion which he filed, says that the spirit and tenor of the constitution of Wisconsin is, throughout all the departments and all the public institutions, entire separation of Church and State.

The importance of the principle of secular government is receiving wider acknowledgement in this country every year, and its practical realization in government is a most gratifying result of years of education and growth, while such decisions as that of the Wisconsin Supreme Court are encouraging indications of what may be looked for in the future.

The Ultimate Reality is Spirit.

In his communication printed in the JOURNAL last week Mr. Fascher asked in substance, what is the objective factor? The editorial which he criticised said: "What we see are phenomena, appearances upon our consciousness of a reality that manifests itself under the form of matter; what we do not see is the ultimate reality underlying phenomena." The position of the JOURNAL is that the underlying reality is psychical or spiritual in its nature. That spirit is "composed of particles," is a view based upon conceptions of matter which has nothing in common with spirit. The words "spiritual matter" are about as consistent as the expression a square circle. The statement that "thoughts are matter" is condemned both by Spiritualism and by materialism. Matter considered from the empirical standpoint, that is, what is commonly spoken of as matter, cannot be identical with mind. Material force is not convertible into thought or feeling. There is no passage from the physics of the brain to consciousness. One mode of motion may be changed into another, but no mode of motion can be converted into the subjective phenomena called feeling and thought. Here the spiritual philosophy can appeal in confirmation of its claim even to physicists like Tyndal and Spencer.

In reply to the question, What is spirit? it is sufficient here to say that it is that which feels and thinks. Further than this it would not be wise to dogmatize in regard to the essential nature of man's own being, or of the Universal Spirit. Those who imagine that materialized forms reveal what the intelligent principle is—beyond what has been stated—who think they can, from such representations as may be made to the senses, minutely describe the essential nature of spirit, take, the JOURNAL believes, a superficial view of the subject. It is not known what matter is, except as it appears to consciousness. The JOURNAL took the ground that matter should be regarded as phenomenal existence, and as the form and mode, under and by which is manifested to sense-imprisoned beings, the spiritual presence and power that underly all the activities of the universe; that the "ultimate reality" of the philosophers of the agnostic school is, in fact Mind or Spirit and the Father of all finite spirits.

Imported Contract Laborers.

A steamship from Bremen landed at New York on March 15th, seven hundred and thirty five contract laborers. The papers report that commissioner Ridgway says 40 000 contract laborers have been imported through Castle Garden since Secretary Windom appointed his four inspectors. "These four inspectors," he states "have each an interpretor; the eight of them have not stopped eight contract laborers in eight months." Commissioners of Emigration say it is no part of their business to look out for foreign laborers imported in violation of the alien contract labor law. So the law seems to be practically a nullity. Two hundred and fifty Hungarians were imported last week for one firm alone—the Newbury plaster mills—the wages per day having been agreed upon before they sailed. No attempt was made to stop them, and the importers were conscious of their immunity from arrest, or interference by the authorities. Thus in utter disregard of the law, rich firms import from the cheapest labor markets of Europe, while they are enjoying the benefits of protection on the goods they produce.

John P. Altgeld, a German by birth, now a resident of Chicago, where he is judge of the Superior court, has an article in the February *Forum* entitled "The Immigrants' Answer" which is a reply to the cry "America for Americans." While he argues against restricting "natural immigration," he says: "But the condition of the laborer has been made deplorable by the importation of ship loads of men under contract. These do not come with the motives or with the ambition of the class we have been considering; they have no thought of becoming citizens, but are practically slaves, who will work for wages upon which the American laborer cannot exist. Agents for large corporations are constantly importing them. Steamship companies, to get the passage money paid by American employers, bring them over by the thousand, so that many great centres of industry in the East have been filled with them, and the American laborer is being crowded out. Both the native-born and the naturalized laborer have been almost driven out of the great State of Pennsylvania by these importations. True there is a law against such contracts, but it is a dead letter; so that we have in this country the strange spectacle of the Government keeping up the price of a great many articles by shutting out foreign competition, and at the same time permitting the manufacturers of these articles to import the pauper laborers of Europe to produce them."

Disarmament of Europe.

It is announced on apparently reliable authority that the Pope has indicated his willingness to act as the mediator through whom the simultaneous disarmament of the nations of Europe might be effected. The amount of suffering which the immense armies of European States inflict upon the masses that have to support these vast military establishments, defies the power of computation; but one nation dare not take a step in the direction of disarmament before another. Is the Pope in a position to negotiate between the nations? The German Emperor, it is stated, wrote an autograph letter to the Pope asking him to send an ambassador to the Berlin labor conference. The Pope replied that he could not take part unless his representative was given precedence over all the delegates. Of course this was characteristic of His Spiritual Highness, although quite in contrast to the humility of Jesus who said that His Kingdom was not the world; but the Emperor wrote another letter, urging the Pope to give the conference such moral support as he could. The Pope, says the despatch, warmly responded, and has written a document dealing with the problem raised at Berlin. The despatch says: "This has been diplomatically communicated to the Papal Nuncio in Germany and will be laid before the international conference. His Holiness recognizes this as a great opportunity for the church to put itself at the head of the world-wide reform demanded by organized labor. He holds that the nations must adopt the principle of Christianity, and that the church is the only power competent to deal with the tremendous issues involved in the social and industrial movement. The German Emperor has frankly admitted that Governments cannot accomplish much unless organized Christianity comes to their aid in this crisis. The Pope has spoken in no uncertain voice, as will be seen when his address is made public. It is admitted that if the millions of armed men who trample upon the bread trays of the poor were stripped of their uniforms and set to work creating wealth a great deal of the present distress in Europe would disappear."

Municipal Control of Lighting Streets.

Chicago has so far got the advantage of private monopoly, from which the city has suffered, that it is now establishing a municipal electric light system. Charles L. Weeks in the *Nationalist* for February has an article on "Chicago's Advance," in which he says: "A large part of our extensive front, bridges, and viaducts, as well as many of our streets, are now lighted with electricity generated by the city at its own plant. The wires, lamps, and entire paraphernalia are owned by the city, free from any sort of control by private corporation. The system is being rapidly extended so as to embrace the whole city. It is the intention ultimately to make connection with stores, factories and residences, so as to supply light for private consumption." Mr. Weeks says that the city at present is operating 310 lamps, and that this month 500 more will be added; and there will be by March, 1891, he states, 1,800 in all, and a year later 2,500, a sufficient number to light all the streets now lighted by gas.

It further appears from this article that the cost per lamp in Chicago is about nineteen cents per night, that with the new plants in operation, the cost will be reduced to about $50 per lamp per year, that St. Louis pays a private corporation $80 per lamp per year, an advance of sixty per cent. over Chicago's cost. Chicago now pays the Gas Trust $600,000 per year for lighting the streets. "Our 2,500 electric lamps at $50 each will do it for $125,000, and, as Mr. Barrett says, give us forty times the light. In fact he expects that after a time, the city profit on private consumption, will pay the expense of city lighting, and thus the city will save the whole $600,000 per year now paid the gas trust." Several cities in the United States have a municipal light system and it has worked very satisfactorily so far as we have learned the results.

An Astoria Spectre.

The town of Astoria, in Oregon, which owes its name to John Jacob Astor of New York, father and grandfather of the representatives of the same name in that city, has been the scene of some excitement over the report of ghostly visitations. Several persons have declared that while going home late at night they have seen a spectral boat with a solitary occupant glide out upon the water of the bay with sails set, and disappear down the river. A Russian Finn was the first to make such a report and when he told his story he was laughed at and ridiculed. But after a while a fisherman by the name of Stevenson also reported the same thing: that he had seen a strange boat which disappeared down the river. As two had now told the same story, one being corroborative of the other, the people of the neighborhood determined on setting a watch for the mysterious phantom and made arrangements accordingly. Some men were detailed as patrol and after many weary hours of waiting and watching they were rewarded by sighting the weird craft out in the channel of the river. In the boat sat a man holding the sail and guiding his fragile barque. It was a bright moonlight night and the boat with its occupant, surrounded by a halo of mist, was nevertheless clearly visible. The spectral boat shot out seaward and the men gave it a hot chase for more than a mile when the pursued came to a halt, allowing its pursuers to approach. When the boats were within—say one hundred yards of each other the figure in the phantom craft was seen to rise to its feet, wave its hand, and almost simultaneously the boat tilted stern upwards as if going over a huge wave and disappeared. The pursuing party were thereat thoroughly frightened, and without stopping to carry their investigations any further they hastened to terra firma and put themselves under the shelter of their cabin.

The Buddhist Propagation Society of Japan.

Some of the Japanese have formed a society for the revival of the purer forms of Buddhism and true ethics; amongst the promoters there are several native gentlemen who have visited the West, some of whom have graduated at European Universities, the Rev. Bunyin Narijio, M. A., Oxon., a pupil of the celebrated Sanskrit professor, Max Mueller, and others.

The executive has had in view a project for disseminating the objects of the Society abroad, and extending its operations, not only to China and other countries where Buddhism still exists, but also to Western lands. No special sectarian dogmas are promulgated, but these revivalists hope to purify Buddhism at home and abroad, to arouse the priesthood to a higher sense of active duty, to advance education, especially ethical culture. Instead of entering into competition with missionaries of the numerous Christian sects, rather to take up work at points which such efforts have failed to reach; but more especially in the West (Europe, America etc.) to contradict false statements, correct erroneous conceptions and check perpetuation of such about Buddhists and Eastern people generally, their religion particularly. Branches and agencies are being established, and the aid of sympathetic foreigners enlisted. A center is now formed in London, under the management of a well known orientalist lecturer; and active work has been carried on there for some time past, meeting with considerable success.

National Control.

In his reply to General Walker's criticism in the Jan. number of the *Atlantic Monthly*, Edward Bellamy, in the March number of the *North American Review*, says: "The Nationalists propose the immediate assumption by the municipalities of the heating, lighting and surface and elevated car lines of towns with other services now performed by corporations. They oppose and protest against the granting of any more public franchises to individuals or corporations under any circumstances. Let the people attend to their own of business. They propose the nationalization telephone and telegraph, and the assumption of express business by the postoffice; they propose national control of the railroads of the country." There are a great many more or less favorable to these proposed changes who do not see either the practicability or the wisdom of taking all the activities of production and exchange from individuals and private firms, and subjecting them to State control and direction. Just how far the government can interfere with the industrial enterprises of the country in the best interests of the people, is a question on which the ablest thinkers are divided; but there is a growing conviction that the means of transportation and communication, in which the entire nation is directly concerned, should be controlled by the people through the agency of government.

Speaking of the philanthropist, A. T. Lilly, who died recently at his home in Florence, Mass., the *New Ideal* says: "Naturally Mr. Lilly was the friend of education. His early and constant interest in the kindergarten showed very plainly that his mind was open to new methods in education as in other things. For the present, the most widely known of his public gifts for educational purposes, outside of his benefactions in Florence itself, is the Lilly Hall of Science of Smith College, open alike to women and and men." (Smith College is open to women only). Mr. Lilly was a "self-made man," and one of those free thinkers who, having been fortunate in making money, was generous and discriminating in helping worthy liberal movements. He gave $31,000 to build the hall of science (now known as the Lilly Hall of Science) for Smith College, an institution for the education of women at Northampton, Mass., and several thousand dollars to found a library in the village in which he lived. He also left money for the support of the Cosmian Society of Florence, one of the most successful liberal organizations in America. Mr. Lilly was a modest, unpretentious man whose sterling integrity and public spirit made him a powerful influence in his community. Men of larger means would do well to follow his example. The world is better for his high character, deep interest in his fellowmen, and thoughtful and wise contributions to the cause of intellectual and moral progress."

Says John Fiske: "The materialistic assumption that the life of the soul ends with the life of the body is perhaps the most colossal instance of baseless assumption that is known in the history of Philosophy. On such a view the riddle of the universe becomes a riddle without meaning. To deny the everlasting persistence of the spiritual element in man is to rob the whole process of evolution of its meaning. It goes far toward putting us to permanent intellectual confusion. For my part therefore I believe in the immortality of the soul, as a supreme act of faith in the reasonableness of God's work."

Another Myth Gone.

To the Editor of the Religio-Philosophical Journal:

Culling over an old encyclopædia the other day my eye fell upon the following details as to the burning of Servetus by Calvin. If true, and it reads as though it might be true, the long shadow which has rested on the name of this great reformer is dissipated.

"M. Albert Rilliet, a Unitarian clergyman of Geneva, has discovered the original records of the trial of Servetus before the 'Little Council of Geneva,' and published in 1844 a small treatise on the subject, which has been recently translated from the French. After a careful and detailed examination of the whole circumstances as given in the original records, Rilliet arrives at the conclusion that Servetus was condemned by the majority of his judges, not at all as the opponent of Calvin, scarcely as a heretic, but essentially as seditious.' The court which tried the case was a civil, not an ecclesiastical tribunal; and Calvin besides not being a member of the council, was even excluded from political rights along with the other clergy, by being denied a seat in the 'council general.' Moreover, Servetus was not condemned by Calvin's adherents in the 'Little Council,' they themselves being a small minority, and wholly unable to control the decision of the body." * * *

Most of the old encyclopædias are very unreliable, especially in referring to the faults of great religious characters like Calvin and Luther. Some of the conclusions of the Frenchman quoted are not supported by any proof, and they are certainly not in accord with known facts, a few of which we will give. Our statements can be sustained by appeal to the most impartial and respected historial authorities.

Michael Servetus was arrested at the instigation of Calvin, and condemned by the magistrates of Geneva. Before his trial commenced Calvin said "I hope he will be sentenced to death." He had before said that if Servetus came to Geneva, he should never go thence alive. When in the course of the trial there seemed to be a possibility that the life of the accused might be spared, Calvin threatened that, in that event, he would depart from Geneva and make his home elsewhere. After the sentence, Calvin wrote as follows: "Am I guilty of crime because our Senate, at my instance, revenged itself of his [Servetus] execrable blasphemies?" Melancthon wrote to Calvin in approval of the deed in these words "The church owes you, and will owe you in future time, a debt of gratitude. I affirm that your magistrates acted justly, inasmuch as by judicial sentence, they put to death that blasphemous man." Mosheim says that while a few condemned, the majority endorsed the execution of Servetus, and applauded as worthy of immortal honor Calvin's zeal for religion. It was Calvin's friend and colleague Farrell, who reproached and insulted the noble heretic at the place of execution, "O Jesus, thou son of the eternal God have mercy on me!" exclaimed Servetus. Farrell said "Mend thy last word. If thou wouldst save thyself call on Jesus the eternal son of God." Farrell turning to the spectators said "This wretch who is about to suffer is a very learned man, and perhaps even he may think that what he has done is right. But the devil has him in his coils, having taken entire possession."

Servetus was chained to a stake and burned to death with green oak wood, his sufferings lasting fully half an hour. His last words were, "Jesus, thou Son of the eternal God take pity on me." The principal charge against him was that "contrary to the true foundation of the Christian religion, and detestably blaspheming the son of God, he said that Jesus Christ was not the son of God from all eternity, but only since his incarnation."

Of course the trial of Servetus was by a "civil tribunal"; the church and State were united, and it was the civil power that tried and sentenced heretics and witches at Geneva the same as at Rome. The State was the instrument of the Church in punishing her enemies. The most that can be said in extenuation of Calvin's offence is, that he lived in an age when almost everybody believed in punishing heresy, and that the great majority of Protestants of that day applauded him for causing the arrest and execution of Servetus.

Shut Up Shop.

Had any one been rash enough five years ago to predict that a Spiritualist paper in New England would have published in March 1890 such an editorial as appears in *Alcyone*, of Springfield, Mass., for March 15th, under the above heading, that individual would have been considered wild. We have seen nothing more hopeful nor more significant of the radical change and the healthy growth of public opinion among New England Spiritualists, than this. It has the JOURNAL ring through and through. Good for you, Mr. Budington. You will be supported in your step forward. The JOURNAL has borne the brunt of the battle for many long years and now welcomes with pleasure the rapidly accumulating evidences of its work. Here is the way Mr. Budington says "shut up shop"

Yes, you false materializers! You "test exchange" speakers! You had better shut up shop! The people have found you out. They are spotting you. You have carried on your fraudulent schemes for years. You have fattened on the blood-money of your victims. You have flouted the sacredness of affection. You have coined the tears of the widow into gold. You have taken the scanty dollars from the grief stricken. You have swindled the confiding. You have danced upon newly made graves, with your pockets full of the gold of deception.

The aged man, the young widow, the fatherless children have all been your victims. Pretending to bring angels from the Spirit-world, you have worked earthly accomplices, called demons from the hells of the lowest spirit spheres, to aid you.

In your "Developing schools for Materialization," in your "Test Exchanges," you have ned young women to stifle their consciences, to veneer their faces with brass, to rival Lucifer in cunning, to sacrifice honor, love, religion for gold.

You dress, you ride, you build houses from the money of your victims. But they will be fewer hereafter. The people are studying your tricks; they are examining your spirit laces, your musquito netting shawls, your wigs, your rubber babies, your hoop skirt gauze fairies, your calico Queen of Sheba robes, your cork soles, your hollow boot heels for flowers, your fish pole spirits who come down over the curtains, your creeping confederates, who crawl behind the circle in black, and pop up in white under the nose of some gulled believer, your personations, making three spirits at a time out of the medium, and two pieces of illuminated lace, held by each extended arm, your "angel children" made out of girls walking on their knees! These and many other tricks, are all now coming to the light. The people are conning your "Exchange Tests"; they will watch for these "second-hand tests" now in every assembly in the country.

Shut up shop. Get into some decent business, and prepare yourself for spirit life, outside of the hells which will be your abiding place, if you do not evolve out of your present condition.

All good people, all true mediums, are now rejoicing over your downfall. The cause will rise triumphant out of this corrupt swamp. The Spiritualists and investigators will soon know you, and your swindling schemes. Shut up shop.

There has been a great deal of discussion as to the relation between size of brain and mental power. Some physiologists have gone so far as to claim that brain weight is the chief physical test of intellectual capacity, in proof of which they have referred to the facts in regard to the large brains of Cuvier, Byron and others. Probably a much larger number of cases could be cited in which there was large mental power, without an unusually large brain. The late Charles O'Connor, regarded generally as the greatest lawyer of his day in this country, wore a hat below average size. It is coming to be understood now that the mere bulk of brain is of inferior importance, as an indication of intellectual ability, to the number and depth of the convolutions. On this subject Dr. Allen Starr, in an article in the *Popular Science Monthly*, says:

There are many interesting facts which make one believe that the greater the extent of brain surface in a man, or, to put it a little differently, the more the folds and deeper the creases between them, the greater are the man's mental powers; and just here it becomes apparent that to judge of the extent of the entire brain surface by the size of the head, or by the extent of the superficial irregular surface which is covered by the skull without any regard to the number of folds or their depth, is to fall into an absurd error, and here we begin to see how baseless the old phrenology really is.

For a little brain with many deep folds may really when spread out have a larger surface than a large brain with few shallow folds, and a so-called bump or elevation on the apparent surface of the organ, even if it produces a corresponding elevation on the head, which it frequently fails to do, will indicate nothing regarding the number of the folds or the depth of the creases which lie about it, so that it may be stated without hesitation that from the size or shape of the head no conclusion whatever can be made as to the extent of surface of the brain, and consequently no conclusion can be reached regarding the mental capacity.

"For the first time in her history the Roman Catholic Church is feeling the effect of the general spread of education. In this land the mass of her constituency are no longer ignorant, illiterate, uneducated. The Catholic layman is beginning to think for himself as never before. The Catholic clergy are not exempt from the scientific spirit. If the fact could be known, the fact would be found to be, I am sure, that to an extent undreamed of the intellectual difficulties of our modern world are penetrating their minds." R. HEBER NEWTON, D. D.

Undoubtedly the Roman Catholic Church, in this country especially, is beginning to feel the spirit of the age. She cannot be insensible to the innumerable forces of the modern world. Her young men have to mingle with all classes and come in contact with the liberal and progressive influences of the world of business and pleasure, of literature, science and art. There is yet a great deal of illiteracy in the Catholic Church even in America, far more than there would be if this country had not, for half a century, been a sort of dumping ground for the Catholic nations of Europe. The most ignorant immigrants have been devotees of this church. Let us hope that some limit may be put to immigration, that we may be able to assimilate and Americanize those who come, and that the Catholic Church in America will become sufficiently infused with modern ideas and the American natural spirit, to enable it to adapt itself somewhat to the requirements of American citizens.

GENERAL ITEMS.

Mr. A. P. Miller of St. Paul, Minn., journalist, and author of Consolation and other poems, writes that the Spiritualists in St. Paul have regular Sunday meetings, composed of substantial people.

We are prepared to furnish February number of the *Theosophist*, price fifty cents; also, *Lucifer* at forty cents. There are many articles of interest to the general reader in both of these monthlies for February.

The editor of the JOURNAL accompanied by Mr. Richard Hodgson, Secretary of the American Branch of the English Society for Psychical Research, left town on Saturday last for Kansas City. They will make some experiments before returning.

An able and deeply interesting discourse on "The Vision of the Divine," delivered by Rev. H. W. Thomas, at McVicker's Theatre, Chicago, on Sunday, March 15th, will be printed in full in the JOURNAL of April 5th. On account of its philosophical thought, and the spiritual insight as well as elevated moral tone of its author, it will be valued by those who appreciate the discussion of lofty themes in a fearless and yet reverent manner.

Next Monday, March 31st will be the Forty-second Anniversary of the advent of modern Spiritualism. Spiritualist Societies all over the country will celebrate the event by appropriate exercises.

The Forty-second Anniversary of the advent of modern Spiritualism will be celebrated at Memorial Hall, Cleveland, Ohio, March 30th and 31st. The speakers are Mrs. F. O. Hyzer, Lyman C. Howe, and Mr. and Mrs. Hudson Tuttle.

The JOURNAL is glad to learn that on the evening of April 19th, the Ann Arbor (Mich.) College Glee and Banjo Club will give a concert at Central Music Hall, under the auspices of the graduates of Michigan University resident in Chicago. This university musical club is always sure of a hearty welcome and full house in Chicago.

A representative of the JOURNAL had a sitting last week with Mrs. Hansen of 24 Bishop Court. Some portions of the results were very striking and well calculated to surprise the sitter. Mrs. H. is to be commended in that she will not allow herself to give sittings when exhausted. She prefers not to give more than four per day.

R. R. Jones, East Randolph, N. Y., writes that Miss Jennie B. Hagan lectured March 10th, in the Union Church of that place, to a large and cultivated audience. Miss Hagan was enthusiastically received and much hearty applause was indulged in during the evening. She wove together in prose and verse the ten subjects treated by her in a manner most acceptable to her hearers.

A correspondent writes from Grand Rapids, "I was much pleased to see in the JOURNAL the article by Mrs. Effie T. Josselyn, and the editorial comments thereon, which are pertinent and just what is needed. Mrs. Josselyn is one of our most faithful and wide-awake workers, and her remarks at three different sessions elicited much applause and many compliments. A number of the tests of Mrs Lena Bible to strangers were recognized, and her lecture on 'The Superiority of Spiritualism over other Religions,' was said by some to be superior to any thing given there."

"Morality and justice," says the Bishop of Peterborough, "were not created, nor even revealed by Christ; they existed and were known to exist before the giving of the Sermon on the Mount, and would have continued to exist had that discourse never been spoken, or had he who spoke it never appeared among men." For saying this, how many wise and good men have been denounced as "infidels!" Surely the world does move, the Reverend Jasper to the contrary notwithstanding.

Attention is called to the excellent paper on Thomas Hill Green (the original of Mr Grey in Robert Elsmere), printed in the JOURNAL this week. The author of the paper, Mrs. Ellen M. Mitchell of Denver, Colorado, is a lady well known in philosophical and literary circles by her lectures and essays. Last fall she gave a course of twelve lessons in ethics and philosophy at her residence. One of the works used was "The Prolegomena to Ethics," by Thomas Hill Green of whom she writes so interestingly in the article which may be found on the first page.

Forty-second Anniversary of the advent of Modern Spiritualism, Company K Armory, Titusville, Pa., March 30th and 31st. The speakers are Walter Howell, Miss Jennie B. Hagan, Rev. H. Barrett, Meadville, Pa., Judge McCormick, Franklin, Pa. Miss Jennie B. Hagan will alternate the speeches with improvisations of poetry, subjects taken from the audience. A fine male quartet and accomplished soloists will render vocal music. Professor Coleman's full orchestra will furnish instrumental music and lead the congregational singing.

Mr. J. S. and Mrs. Maude Lord Drake called at the JOURNAL office on Monday of this week, on their way to New York. Mrs. Drake brought to the Editor a beautiful branch of an orange tree laden with most delicious oranges of "her own raising," from her orange grove in Los Angeles, California. She has recovered her health and is in the best of spirits. Mrs. Drake happened into the South Side meeting on Sunday and finding the speaker of the day was not able to appear she consented to occupy the platform and entertained the audience with a speech and tests, many of the latter being recognized. This lady is always welcomed by her friends, and they are legion.

The Century for March contains an article entitled "Glasgow; a municipal Study," which is encouraging to those who favor enlarging municipal powers and responsibilities. "In the rather gloomy winter climate of Glasgow," says the writer, "which necessitates a large use of artificial heat, cheap gas in all the tenements, however humble, and in every passage-way, is an inestimable blessing; and the more than doubling of the per capita use, under the city's management of the works, means a vast increase in comfort and happiness that defies statistical expression. Great wisdom and humanity have been shown, therefore, in the policy of smaller earnings, and a less rapid debt-payment for the sake of a more rapid reduction of the charge to consumers and a more rapid growth of the total consumption. These considerations of the general good, which dominate the public control of such services as those of light and water, can have only small weight in the councils of a private money-making corporation; and herein lies, perhaps, the most fundamental reason for the municipal assumption of these functions."

The number of floods in China last year was remarkable. Scarcely a province escaped, and the distress was widespread.

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PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, twelve weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands. Back numbers of any particular date over four weeks old 10 cents each.

Passed to Spirit-Life.

Mr. Parker Bartlett of Oak Center, Minn., was born to the higher life March 4th 1890. Dropped dead from heart disease contracted by influenza. Was born in Lincoln county, Maine, in 1834, came to Minnesota in 1855. Was liberal in his opinions, a good husband, a kind father and a useful citizen. Mrs. E. R. H. B.

American Spiritualists' Alliance, New York.

The American Spiritualists' Alliance meets at Spencer Hall 114 W. 14th St., N. Y., on the 1st and 3rd Thursdays of each month at 8: P. M. The Alliance defines a spiritualist as "One who knows that intelligent communication can be held between the living and the so-called dead." All Spiritualists are cordially invited to become members either resident or non-resident, and take an active part in its work.

Parties seeing articles in the secular press treating of Spiritualism, which in their opinion should be replied to are requested to send a marked copy of the paper to either of the officers of the Alliance.

Prof. HENRY KIDDLE President, 7 E. 130th Street, N Y.
Mrs M. E WALLACE, Rec. Secy., 219 W. 42nd St., N. Y.
JOHN FRANKLIN CLARK, Cor. Secy., 89 Liberty St., N.Y.

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INFORMATION ON VARIOUS SUBJECTS

"GOOD NIGHT! NOT GOOD-BY."

I saw my lady die:
And he, who ofttimes cruel is, dark Death,
Was so deep sorrowful to stay her breath,
He came, all clemency.

He would not let her know;
So well he loved the bright soul he must take
That for our grieving and her own fair sake
He hid his shaft and bow.

Upon her lips he laid
That "kiss of God" which kills but does not harm;
With tender message, breathing no alarm,
He said, "Be unafraid."

Sorrow grew almost glad,
Pain half forgiven, parting well nigh kind,
To mark how placidly my lady's mind
Consented. Ready clad.

In robes of unseen light,
Her willing soul spread wings; and, whilst she passed,
"Darling! good-by!" we moaned—but she, at last,
Murmured, "No, but good night!"

Good night, then, sweetheart! wife!
If this world be the dark time and its morrow
Day-dawn of Paradise, dispelling sorrow,
Lighting our starless life.

Good night and not good-by!
Good night! and best "Good morrow!" if we wake;
Yet why so quickly tired? Well, we must make
Haste to be done, and die!

For dying has grown dear
Now you are dead, who turned all things to grace;
We see Death made pale slumber on your face—
Good night! But is a dawn near?

Flowers, rich of scent and hue,
We laid upon your sleeping-place. And these
Flowers of fond verse, which once had gift to please—
Being your own—take too!

—[Sir Edward Arnold, in memory of his wife, who died, March 12, 1889.

Spirituality and Organization.

To the Editor of the Religio-Philosophical Journal.

I saw an article on organization in the issue of February 22 of the JOURNAL by H. F. He says in his article in regard to Spirituality, "And who is there among us that can say to his brother, 'Stand off; I am holier than thou.'" Any one who has had any experience in spiritual development knows that there is as much difference between it and mere phenomenal Spiritualism as there is between darkness and light. A man who is deeply spiritual can always be distinguished from one who has not the gift of Spiritualists and is merely interested in phenomenal manifestations. His voice (the spiritual) has a different tone from that of the ordinary man and his face has a glow or luster on it which bespeaks the spirituality that is holding sway over the carnal nature. We, as Spiritualists, look too much to the phenomenal instead of the spiritual development. We should all try to develop our spiritual nature so that we can commune with our friends that have crossed the river of death without having to resort to the circle to aid us. This higher development brings joy and peace to the soul and gives a clean heart and pure mind. We don't live up to the light we receive from the other side; if we did it would not be so hard to organize. If we would but improve the shining moments that we spend in theorizing and in idle discussions, in forwarding the cause in a practical way, we would soon be an organized body, ready for the work before us. To organize on a working basis, we must be willing to sacrifice a little for the cause, laboring and not getting discouraged if our works seem to be unfruitful.

Spiritualists, as a general thing, quench the spirit and do not let the psychic or soul force manifest at church and other gatherings. I have heard Spiritualists say that they had frequently been in churches and heard orthodox brothers testify, and they (the Spiritualists) had felt electrified and uplifted by the brothers' testimony, but dare not speak for fear of giving offense. I think this is wrong. If the orthodox brother and we are one in spirit let us tell him so, and not let the small difference between us in belief be the barrier or occasion for selfish bickerings. We should try to reconcile our differences in the spirit of meekness and humility and let others see by our deeds, words and acts, that we have drank deep from the fountain of spirituality. The correspondent referred to in the opening of this article says: "Such a society, having its headquarters in the spirit world, would not only be the greatest novelty of the century, but it would also meet with the undivided favor of all nations." We have had too much novelty already. Let us have less novelty and more spirituality among the people, and let us work to that end. I say, Mr. Editor, organize! organize!

F. W.

Westerville, Neb.

Letter from One of the Old Guard.

To the Editor of the Religio-Philosophical Journal:

I wish to send you, not for the purpose of publication, a few words of cheer and congratulation, for the good and able efforts you have so bravely put forth in the past, and are now, with ever-increasing earnestness, making far better human conditions, and a purer and more consistent and rational Spiritualism, that shall bless and elevate, and not curse and degrade humanity. Keep the ship of Spiritualism and progress ever laden with truth, and the flag of honesty and unity ever spread to the spiritual breeze, and she will outride all the storms that misguided and pretended friends, and the narrow sectarian church enemies can hurl against her. The Wells-Newton fiasco in New York was only another positive demonstration that a deceptive "Jordan is a hard road to travel."

All such commercial impostors, who will steal the livery of Spiritualism to serve the devil in, should be kept in the school of discomforture and retribution until they can know and see themselves as others see them." Continued exposures and mortification ought to cause some of them to forsake the evil and learn to do well. I saw in a recent JOURNAL that an effort, made by a few of us at Lake Pleasant last season, has secured the desired result. It had been hoped, for several years, that the management, or the lecture committee, would engage some of the well known Unitarian, Universalist, and other independent speakers in connection with some of our very best Spiritualist speakers. The lack of sufficient funds seeming to be the only objection, a guarantee subscription was readily raised and placed with the committee on speakers. Could not Dr. Thomas of Chicago be secured? His name was among others mentioned at the time. The Lake Pleasant platform engagements had sadly needed strengthening for some time.

Sectarian narrowness does not belong to a Spiritualism founded in universal truth, and which should be held in the "unity of the spirit." I have seen and felt for many years, that Spiritualism has not attained to that power and effectiveness that it should and would have if the diversified elements had been organized in some form that would have vitalized into ever-increasing strength and influence.

A proper organization is not necessarily the formulating of some lengthy creed or statements of belief, but setting forth some general principles in the realm of moral and spiritual life and growth in this world, and by unity of purpose and efforts, secure the highest and best results for the cause of human progress. There has been too much of a free and go-as-you-please element among Spiritualists, whose principal creed has been individualization and materialization, and whose chief occupation has been to encourage dishonesty and fraud by blindly following after dark circles, and a general "ghost-hunting craze." It used to show itself at conventions in former days more than in later times. At a National Convention held in Providence, R. I., several years ago, Edward S. Wheeler headed the forces in opposition to organization. He scouted the idea of any iron-clad moral code, or organized beliefs being "crammed down free people." He claimed that Spiritualists had no moral standard. The true hero, and afterwards much lamented Selden J. Finney, arose to the occasion, and so effectually disposed of Wheeler that he did not come in sight much for two or three years afterwards. Cleveland, Ohio, was the next battle-ground, when E. V. Wilson left the convention. The next skirmish was at the National Convention in Chicago, when Daniel Tarbell of Vermont, and a few other pro-slavery democratic Spiritualists, left the convention and hired another hall, much to the relief of those who were there in the interest of organization and harmony. It would take a large book to contain the account of the trials, battles, and scattered forces that have followed in the wake of the Spiritualist crusade down, to the present time. It is now high time to call a halt, and, if possible, learn the true lesson, "In Union there is Strength." NEWMAN WEEKS.

Rutland, Vt.

A Psychical Incident.

To the Editor of the Religio-Philosophical Journal.

As you have requested on several occasion that I would write up for the benefit of your many readers my experiences of the phenomena of Spiritualism, and as many people ask of what good is Spiritualism in the every-day affairs of life. I have concluded to write as briefly as possible some of the most important events that have been decidedly beneficial to myself and family. The winter of 1889 my husband being called to Chicago on business that would detain him some days, desired that I should accompany him. We had been in Chicago but a day and a night—when I was possessed with a strong conviction that there was something wrong at home. I spoke of the impression to Mr. C. who laughed at me, and would not consent to my returning as I desired to that evening. I said no more that night, since I did not like to be laughed at or thought superstitious; but the next morning, I was so worried that my husband, noting my worried looks, asked me the cause. I said I am sure something is going to happen at home that will prove disastrous to us if I do not return immediately. He looked incredulous, but consented to my immediate return home. I arrived home about half-past two P. M. The weather was intensely cold, and I thought as I removed my outer wrappings, how warm and comfortable my pleasant home seemed in contrast to the wintry blast without.

I had but time to think this, when I was compelled to go up stairs. I seemed to be in a semi-conscious condition; all the powers of my being seemed controlled by some influence outside myself. I found myself standing in the hall up-stairs, directly in front of a linen closet that run from the dining-room chimney to the opposite wall—there being a space of about four feet. I had a closet put in there for the use of house linens. I had stood but a moment, when the power that moved my physical body was able also to control the brain; rapidly the words flashed through my mind, "Your house is on fire. Remove the linen closet, take up the floor near the chimney and you will find the fire." I called the servant and requested her to call one of the men servants to take the closet down—while I was removing the linen. When the man came I told him I wished the closet removed that we might get at the fire, for said I, "George the house is on fire under the closet." He looked incredulous and said, Mrs. C., "You must be mistaken, there is no fire here, there is not even the smell of smoke. What will Mr. C. say to my tearing down the house for fire when there is no fire except the fire in the stove below there in the dining-room." I replied, "remove the closet, take up the floor close to the chimney and we will soon learn whether there is fire there or not." On removing the wooden closet he laid his hand on the floor, when I told him to take up the floor, and found it so hot he could not hold his hand there. He then worked with the energy of conviction; as soon as an aperture was made the flames burst out, and we succeeded in extinguishing the fire before much damage was done.

On repairing the damage done to the house, we found, that a large hardwood beam was directly behind. On this the chimney partly rested. The chimney had been built many years, a brick had crumbled leaving space sufficient to draw up the chimney all the smoke caused by fire, and that was why there was no smell or indication of fire in the house. What was the power directing me in this matter, if not, what it claims to be? Our disembodied friends, who are ever watchful of our welfare, and give us warning of danger when they can do so? This is but one of the many important events that have happened in the last twenty-five years of my life. Nearly every one of them a warning for the benefit of myself or some friend.

Utica, Ill. MRS. C.

Evil.

To the Editor of the Religio-Philosophical Journal.

What is evil and why is it abroad in the land? Is there less evil and suffering among mankind to-day than in the ages past? Will the time come when no evil will exist on the earthly plane of life? Is there less to-day than at any other time in the past? That may be, for if any can be overcome why not all? Laws are made to-day by the people and for the people. No one man can can exercise his own will without restraint. Henry the VIII of England died in 1545, a little over fifty years of age. It is said he was guilty of seventy-two thousand executions. Is there a monarch to-day who can order, and be obeyed, for an execution without law or just cause? Why have we abandoned religious persecutions? Henry the VIII started the so-called reformation because the Romish church would not grant him a divorce from Catherine. He married six wives; executed two of them. He was the supreme head of the Church of England. Calvin had Michael Servetus burned at the stake for being a Unitarian. If these things could not be done to-day, what has made the change? Is Spiritualism a reformatory movement? Could Spiritualism have gained a foothold a hundred years ago?

There seems to have been a familiarity with the angel world in the long ago. Abraham was ordered by Sarah to discharge the hired girl and send her away because Abraham had a child by her. Abraham was grieved, but giving her only a bottle of water, he sent Hagar with her little one into the wilderness. When ready to die, she laid the lad among the shrubs and stepped aside to weep. Here the angel came to the rescue. A voice from heaven told her how to act, so that Ishmael became the head of a nation. Abraham is quoted as a pattern of sincerity, because he led Isaac to the sacrifice. Was the Carthagenian mother less, when she saw without a tear her child thrown into the fiery Saturne? Carthage and Rome were rival cities, and continually at war. Rome was conqueror, and Carthage committed to the flames. Human tears and human suffering caused by man's inhumanity to man is enough to make the angels weep. Alexander and many others won greatness because of their power to conquer. But thanks, other names have shone and are still in the firmament of heaven for the good they have done. How will these names compare and how do they compare even in this the nineteenth century? Compared with the past we may well thank God and take courage; but how many are yet subject to hard conditions? These, however, may not on the aggregate be detrimental—they discipline, they chasten. The opportunity for progress is never entirely withdrawn in earth life; why should they be in spirit life? The consigning of a soul to eternal torment as a revengeful, angry expression of infinite love is inconsistent. This is inculcated in so many of the Christian creeds, and so many are liberally paid for preaching it that it yet hangs like a nightmare in human imagination. I have two near kindred, in their very nature intensely religious, whose minds became unbalanced by the study of these horrible outpourings of eternal wrath in ancient inspiration. Well, thank God for progression. New light is dawning upon us. The God of theology is not the God of love nor of nature. We are to acquire the kingdom and it must be within us. PETER THOMPSON.

Ceredo, W. Va.

The Coming Church.

To the Editor of the Religio-Philosophical Journal:

At a time when the subject of the organization and development of the "Church of the Spirit," or a coming spiritual religious dispensation, is frequently mentioned in your paper and treated therein from all points of view, it may be appropriate to suggest that, in all probability, as there are so many individuals and societies interested in this coming dispensation, all widely differing from each other, the "Church of the Spirit," while one in spirit and in truth will yet be organized with great variety in all things of order. And as all such societies seldom associate together, and are severally governed by their own special and particular laws under the universal rule of the Divine Spirit, and yet are all one by the all-involving sphere of divine love, truth and charity, so it seems to me that time must come when, under the new spiritual dispensation, stronger and more efficient organizations than now exist will be evolved; yet the different elements will organize separately and work each in its own direction, fraternizing with each other, not in forms or rules but on the general ground of a true understanding of the divine wisdom and of the spiritual world.

EDWARD R. KNOWLES, PH. D.

Rational Thought.

Independent thinking is more easily imagined than realized. It is easy enough to go to thinking, but it is not easy to abstract the thoughts from habitual channels. We may have formed the idea that we can think as we please, but this is far from being true. We may direct our thoughts in a given channel, and pursue the line of direction for a while, but the process of mental action is liable to be interrupted by recurring to the accustomed modes of mental direction. It is easier to think we have no hobby than to prove to friends, who know us well, that we have none. One person says, "I want to know the real truth." There are a thousand abstract truths; what particular truth do you desire to know? "Why, the great truth—the tendency of being." Well, that is easily answered; we are all tending towards a great change called death, beyond which no man has a right to predicate. Man's functions are especially adapted to his condition here, and all his ideas beyond this life are speculative imaginings. But this proposition of another life—a continuation of this, is so so generally accepted, you know. The proposition that two and two are equal to four, is also generally accepted, but I never heard of its resulting in any more, by reason of general sentiment. Man naturally wishes for the opportunity to add another "eighty acres" to his farm; but it isn't public policy, and so men are seemingly wiped out for new occupants of his place. There is a spiritual being in this house of ours, and that is the we, ourselves. The house that we live in must perish, but we ourselves cannot commit suicide if we want to ever so much. The manner of our life, in the beautiful beyond is left to the imagination. I beautify my life here with glowing pictures of all sorts of delectable occupations in my home beyond, after I shall have selected my location and taken up a claim. And there shall be upon my claim, or just adjoining it, a lake, with trees beyond whose long, tapering tops shall be reflected in the water, with oh, such glorious mountain hills and groves beyond, and warmed and colored in an atmosphere of such dreamy joyousness that when my friends call to visit me they will want to stay a month.

There, didn't I tell you that a body would drift into old ruts, when I began this article? You see I wasn't fervent at all, but a cold philosopher who undertook a dissertation on mental abstraction or direction. But then, you know, I could keep you in a frigid zone if I would; I slid off the glaciers just to show you, by illustration, that thought will go wandering if you will let it, as a school-boy, who starts for school, finding it a pleasant day, concludes to go fishing. But we shall not forget, my spiritual friends, that there are grave purposes which should occupy our attention when occasion calls, as well as the letting up from labor when the daily task is done. The great lesson of our life should be the cultivation of a cheerful spirit, for if we have that we shall be nominated to the best offices when the convention meets. M. O. N.

Clyde, Ohio.

Things in General—Theory vs. Practice.

To the Editor of the Religio-Philosophical Journal.

On last Sunday, our good pastor in the little country Methodist church, while expounding the duty of Christians to love their neighbors as themselves, suddenly burst forth into the fervid exclamation: "Oh! do your hearts throb with overflowing sympathy for all human-kind?" If the members of that secluded congregation had truthfully answered they must have said: "Not a throb!" Not, let us bear in mind, that they were any harder of heart than the average of mankind. We are all deplorably too thickly over-laid with callous selfishness. This glib talk about loving our neighbors is for the chief part devoid of the meaning that bears good fruit in brotherly actions. We have striking proof of this all over the district. With mud ankle deep on every road, there are only here and there little dabs of half-made sidewalks stretched in the immediate front of each farm-house, here a short patch on one side of the road, there a similar patch on the other side, not one of the farmers seeming to have had a thought beyond the immediate needs of his own family. And yet along here is the only path to church and school, where women and children become draggled in the sticky slush, with deep puddle-holes that might be easily bridged with a piece of old board lying scattered about, and steep shelving places left dangerous in slippery weather from lack of fifteen minutes labor with shovel and mattock. And so for miles pedestrians are obliged to dodge from sidewalk to sidewalk, now on one side, now on the other, compelled to plunge through the deep mud of the roadway.

This is a matter of sheer selfish neglect that has no active thought for the well-being of neighbors who should be loved. But, worse still, scarce a team, no matter whether owned by Christian or sinner, but is systematically driven to the outermost edge of the road, in many places to the utter obliteration of possible foot-hold for pedestrians. And one-well-to-do farmer, a prominent member of the little church and superintendent of Sunday school, has a long stretch of his sidewalk plowed down to the roadway, though there are dozens of acres of his land lying in useless-idleness; thereby forcing every pedestrian to cross the muddy road to gain a foot-path on the opposite side. He complacently jogs to meeting on horse-back, not once impressed with a thought of those poorer brethren who have no horse to ride on. On New Year's day there was a special case in point. It was cold, wet and disagreeable, with clay mud ankle deep on all the road-ways. Into this miserable endurance started forth a young husband, his wife and three children, on their way to the railroad station a mile-and-a-half distant. The father carried one child, mother the wee baby, cuddled under a thin shawl, while the eldest, not six years of age, trudged through the mire as best she could. It was a pitiful sight, not at all nice in a church-going community of farmers possessed of sleek horses and covered vehicles in abundance. And yet the fervid unction with which talk of ardent willingness to take up "their cross," is given forth in the "testimony" and Wednesday night prayer-meeting, is something wonderful, in view of the bold fact that "the cross" lies scattered and neglected all over the neighborhood.

The dogged persistence with which even intelligent members of church will cling, as with the clutch of a drowning man to any, the most unstable support, and resolutely shut their eyes to whatever does not square with preconceived theological belief, is almost inconceivable. A more than commonly educated farmer whom I requested to read the admirable report of Prof. Crookes' scientific experiments with D. D. Home, bluntly said, "if he saw such things himself he would not believe them!" But he hasn't a doubt about the truth of Jonah living comfortably in the whale's belly, or the tumbling down of the walls of Jericho by the toot of rams' horns!

Another equally faithful swallower of any miracle that happened thousands of years ago, became so worked up by the Jewish Rabbi's strictures on the accepted history of Jesus of Nazareth, copied in the JOURNAL I loaned to him, that he said he had to get up and thrust it into the stove, as he didn't feel safe with such awful blasphemy in his house! Is it any wonder that sharp-witted priests and self-styled divines lead such a big heap of the world by the nose! W. WHITWORTH.

North Dover, O.

A Kentucky Letter.

To the Editor of the Religio-Philosophical Journal.

I have not the least fault to find with your manner of conducting the JOURNAL, although it sometimes contains articles with which I do not coincide. I believe, however, in giving free scope to thought if fairly done. I believe the JOURNAL to be the only paper conducted purely in the interests of Spiritualism, though I have seen a number of papers that profess so to be. The paper that publishes everything as truth without investigation is not in the interest of Spiritualism. Were it not that there is one to keep in check the vipers that fatten upon Spiritualism the latter would long ago have been a thing of the past. As to organization, I think if such a thing could now be brought about in the existing state of affairs your troubles would be many times increased. We cannot depend upon all that comes from spirits any more than we can upon all that comes from men in the form. Many mediums uphold what their controls say whether it be reasonable or not. If all Spiritualists were organized upon one platform to-day, it would not be one month before a division would take place. If spirits were truthful and united there would be some chance for unity among the generality of Spiritualists; if spirits were truthful, the whole world would have been captivated by Spiritualism ere this time, but instead of that all we can be certain of is that there is an intelligent power outside of man that we can communicate with; but what it is I was never able to discover For thirty years I have been an investigator, but I would have quit in disgust long ago only that I felt I was dealing with a reality and that you were trying to separate the chaff from the pure grain.

Louisville, Ky. THOMAS LEA.

Spirit and the Physical Body.

To the Editor of the Religio-Philosophical Journal.

The JOURNAL in its issue of March 1st, in an editorial under the above caption, takes exception to this statement made, as it says, by a representative Spiritualist. "Man is a duality, a physical body and a spirit, evolved by and out of a physical body." The point made by the JOURNAL is this: "The physical body is evolved by the spirit, not the spirit by the body. Possibly this is a case, where neither understands the other's exact meaning in the use of the terms spirit, and physical, which seems to be made synonymous with the term matter. If both the representative Spiritualist and the JOURNAL use the terms Spirit and Matter, and Soul, in the strict sense in which I use them, I could not agree with either as to their conception of man, for I find man to be triune, instead of dual in his nature, not only on this mundane plane, but on all supermundane planes as well. To my mind, Spirit is the nondimensional self-existent substance, active in form; and Matter is the dimensional self-existent substance, reacting when acted upon; and Soul is the effect produced by Spirit acting upon aggregated Matter and constitutes the I am or ego of an individualized form. Thus man is constituted of Spirit and Matter evolved by it into the human form, and the effect produced by their action and reaction while thus combined, which effect constitutes the Soul, or self-conscious existence of the individual.

Then if the self-consciousness of man is an effect consequent upon the action of spirit in, through and upon matter evolved into the human form, it follows as a logical sequence that it can only persist so long as these conditions of spirit and matter are maintained. That the human organism is maintained after the death of the mundane physical is asserted by all spirits of a high degree of unfoldment that I have been able to communicate with upon this subject, all affirming that they possess supermundane physical organic bodies, counterparts of the physical bodies they had while here, only more perfect; bodies that bear the same relations to the planes they dwell upon, and the houses they inhabit that our bodies bear to similar objects here; and that this supermundane organism is evolved by spirit within the mundane organism, and is born out of it through the process of death to the mundane organism. Note this, that this evolutionary process is not carried on by a spirit, or the spirit, but by spirit, *per se*, a process of which the spirit or soul of the individual is wholly unconscious. The term Spirit is a generic term, signifying on the supermundane plane just what the term Man does on the mundane—the whole individual, with all his qualities and characteristics, in his triune capacity.

I know that some writers contend that man is triune here, and only dual after death of the mundane body, but I have been quite unable to arrive at any such conclusions in my investigations of the subject. Some time since, when through a good trance medium I was conversing with a spirit of undoubted high intellectual attainments, I affirmed the self-existent quality of Matter, and he expressed surprise that I should so affirm, saying, "Your body is matter, is it not? Does it not disappear and cease to exist after the spirit leaves it?"

"Yes," said I, "it is disentegrated, and as a body it disappears, but the elements that composed it still exist, and those elements are material. Each particle or atom, if it has become atomized, has dimension. Now can you annihilate these atomic elements, or change their form in any way, or do aught, with them save to aggregate them by the action of spirit into composite form and thus produce determinate effects? That is what I mean by the term matter, when I affirm its self-existent character. I mean the dimensional element of self-existence, and that only. I do not mean the forms produced by its aggregation."

"Ah!" said the spirit, "if that is what you mean by matter, then we are in perfect accord, for the elements from which objective forms on all planes are built up, are like spirit, self-existent and eternal."

In this instance, as in many others, there was a perfect agreement between seemingly opposite views, just as soon as the same term was made to convey the same meaning to each mind.

How necessary it is then, that there should be a definite and fixed meaning, to the terms that spiritualistic writers use, and for that matter all other writers and speakers, when discussing spiritual and psychical subjects; and if Prof. Coues will undertake the task as you have suggested, and give us a terminology every word of which shall have but one definite and fixed meaning, he will be entitled to great credit, and merit the everlasting thanks and gratitude of all writers and readers.

JOHN FRANKLIN CLARK.

Enough to Convince the World.

To the Editor of the Religio-Philosophical Journal.

I was one of the first to investigate the phenomena of Spiritualism and also a subscriber to the *Spiritual Telegraph*, which I think was one of the first papers published on Spiritualism. At that time I was a great skeptic for I had but just emerged from the darkness of old Theology and felt that I could see fraud in every thing. As I did not see anything that would be proof to me I gave it up, pledging my word and honor that if ever the time should come that I could have evidence to convince me that it was true I would spend the remainder of life in its service. The time has come and I now feel that I have proof sufficient to convince the world. I fancy I see you smile at such a statement. Five years ago I had a son, 27 years of age, taken from me very suddenly, crushed beneath a moving railroad train. I am a widow and he was my main dependence. I nearly passed over at that time. Three years ago I was in California for my health, and then and there I became fully convinced of his return to me by independent slate writing. He told me that if I would sit at home he would converse with me, and since then I have enjoyed much converse with him and others of my friends by table tipping? He also told me that if I would commence holding the slates he would try and write for me; so on the 8th of last September I commenced holding the slates, sitting in a dark room alone in my little cottage for the purpose of getting writing. I sat two hours, two evenings each week, and after sitting four weeks you can imagine my surprise at seeing the face of my father so plain that I recognized it at once. After another sitting my son appeared holding in his arms his infant sister who passed over thirty years ago. I have also had faces drawn on my slates that I recognized. MRS. M. M. CRANE.

A Medium's Views.

To the Editor of the Religio-Philosophical Journal:

In reading your issue of March 8, I was very much impressed by an article from the pen of W. W. Currier, and particularly was I pleased with that portion of it which said, "the honest, truth-loving mediums of to-day find but little work to do or encouragement in their mediumship because the average investigator looks for the marvelous; the bigger the lie set up the more there are to run after it and pay high prices for a look at it in the dark." There never was a truer word written, and this is why so many of our oldest and best mediums have retired from the field—not because they have lost their mediumship or have become indifferent to the cause their souls love, but when they found themselves possessed of the gift of mediumship they looked upon it as a sacred gift and solemnly avowed that they would on all occasions be simply mouthpieces for whatever their influences had to give—neither adding to or taking from what they were able to give through their organisms; that when these communications, either from poor conditions, given their controls, or inability from any cause of the spirit to make their communications satisfactory to the sitter, they preferred to be called poor mediums to being untruthful ones. To-day I know of many such—some in our own city—who are now never heard of as mediums, while those less scrupulous are "flourishing like a green-bay tree." When this craze among investigators to see and hear something marvelous subsides, and people find from numerous exposures how they have been gulled, then, and not till then, will the truthful, honest, conscientious medium be appreciated and encouraged, and every such medium may well thank the editor of the RELIGIO-PHILOSOPHICAL JOURNAL and believe as they now do that he is a true friend to all true mediumship, and that it is only the false he is battling against. But one thing I cannot understand, and that is, how a person can be a true Spiritualist and persist in every possible way in placing obstacles in the way of a paper that has for its sole object bettering our holy cause by trying to rid it of the barnacles that have so long attached themselves to it, and exposing the frauds that have made it a by-word and reproach among all right-minded people, be they Spiritualists or non-Spiritualists. All I can say is their Spiritualism is different from mine. C. A. R.

Chicago, March 7.

Let the Light Shine.

To the Editor of the Religio-Philosophical Journal.

How strange it is that Spiritualists should stand so isolated whilst they claim to hold to views so far in advance of the Christian churches. It seems to me that they ought to be more consistent if they have truths which shall make the world of mankind better. Is it not their duty to let their light shine so that the outside world may know that they believe what they profess; that all mankind are brothers; that love is the emblem of goodness, and that kindness mixed with charity is that which draws us towards the great fountain of life? Now shall we become consistent, act like rational beings, unite in societies and stand like brothers and sisters united in the cause which has partially liberated us from the bonds of superstition? It seems as if the time had come when, as Spiritualists, we could come together and work for the cause of truth and harmony. What are we doing as a class for the rising generation? The children of Spiritualists have no place where they can meet to be instructed in the principles of the laws of life. Are we not shrinking from duty—the imperative duty which we owe to the rising generation? If Spiritualism is a truth based on eternal principles, then it must live through all ages to come as it has lived through all past ages. Is it not the duty of Spiritualists to unite in a solid body and work to drive from the earth error, and superstition, and wrong, and make our world more beautiful so that the soul or spirit of man shall aspire to more spiritual development, to control ourselves so as to ward off disease and sin and hold ourselves in harmony with nature's laws? Shall we not thus have gained a triumph over a vast deal of suffering and misery? Would it not change things in the right direction? Who can tell the great blessings it would confer upon ourselves and humanity? Let us strive to rise and thereby influence others to investigate. Our influence extends to those with whom we associate; then how essential it is that we strive to elevate ourselves so that our example may favorably affect others. Whilst we stand so isolated there seems to be no advancement. Where shall we find our David who shall go forth and slay the Goliah of superstition, error, and ignorance and bring all men to love justice and truth? It would be a far greater work than that which David performed when he slew Goliah. I say down with all fraud. Let it be buried so deep that it can never be resurrected. SIDNEY L. STONE.

Hudson, Ohio.

Spiritualism in Troy, N. Y.

The Star Hall Spiritual Society having obtained a Charter and a lease of Star Hall, corner of Fourth and Fulton streets, for a long term, and having purchased the furniture and fittings therein, have the full control of said Hall. It is centrally located, with quiet surroundings, carpeted throughout, easy seats for three hundred and room for more, electric lights, piano and organ, cook room and facilities for seating a hundred at table.

Our Society desires to share this very pleasant and comfortable HOME with all spiritualistic and liberal-minded people, and all others who may be desirous of learning something of our beautiful philosophy, and the proofs of a life after this—and a very cordial invitation is extended to all to join with us in our efforts for the advancement of spiritual and liberal truth. A Ladies' Auxiliary Society meets every second and fourth Friday of each month for supper and social, and a Children's Lyceum meets every Sunday at 2:30 P. M. It is our purpose to employ the best speakers and mediums as often as our circumstances will permit. The Hon. Sidney Dean, until recently a very popular clergyman of the Methodist Church of Rhode Island, is engaged for the last two Sundays of April. The officers of our Society for the current year are: Wm. Gardner, Pres.; W. H. Vosburgh, V. Pres.; E. S. Armstrong, Treas.; George Gray, Jr., Rec. Sec.; B. B. Martis, Financial Sec.

Miss Margaret Gaul—Medium.

To the Editor of the Religio-Philosophical Journal.

Will you please to place upon your list of media the name of Miss Maggie Gaul of Baltimore, Md.? This lady is a reliable medium for platform tests, and many of her tests are of unusual excellence and are highly appreciated by those to whom they come. She has awakened many minds in this city to thought by the startling evidences she has presented to them, and has brought gladness to many a bereaved heart making them to realize the fact that there is no death, but that their loved ones departed live and love them still. I do not know that this lady has any intention of traveling as a medium, but she is one of the few who should be brought out into the field of spiritual labor, for which she is so well qualified. She has held a public séance nearly every week for the past eighteen months, in this city, and is always welcome, and her hall is well filled by a quiet and appreciative audience. Where ever she may be called to, labor, I have no hesitation in saying that she will give unqualified satisfaction.

Washington, D. C. JOHN MAYHEW.

T. M. Harton writes: I am not familiar enough with spiritual phenomena to write you anything, indeed I never saw but one medium in my life and that was Geo. P. Colby, whom we found to be a nice gentleman and so far as we are concerned, or were able to judge, a most excellent medium, one whom we would love most wonderfully well to see in our midst again. He made a good impression with us, and many often speak of him kindly. Some denounce him as a charlatan, but they are of the class who are unwilling to have unity and charity in anything but creed bound religion. There are a few of us here who would love to see a good and honest medium among us once in a while. While we would love to meet and talk with worthy Spiritualists, we are unwilling to accept everything that comes along under the name of Spiritualism and give countenance to it as such. Persons like Mr. Colby, however, can at once secure our hospitality, and whatever we can do for them will be done gladly. I wish that Spiritualists were organized so that we could have our best mediums in the field all the time to work for the good of mankind.

Mrs. A. E. King of Hyde Park, Mass., writes: Allow me to extend my hand, yes both hands, and congratulate you on your last achievements and the good work you are doing in cleaning out these slums of Spiritualism, not only the blackmailer but the black swindler as well—those who use cork soles, musty wigs, curled hair whiskers, soiled shirt fronts, and tinsel paper for brass buttons. The late Allan Putnam was personated to his friends in America Hall, this city, a few weeks ago. If Allan Putnam has nothing better to do in spirit life, I hope some good angel will act as teacher and drill him in the first rules of decency. A man that has a mind so weak as to recognize and believe such bosh ought to be sent to some institution for idiots, yet these dupes cry for more. Brother Bundy, do not stop. Go on! There is more to follow, and "let the galled jade wince." I believe that you will yet carry the banner of truth, justice and honor in Spiritualism to a triumphant victory.

R. I. Moses of Columbus, Ga., writes: "I have no experience in Spiritualism, but read your paper with great interest, and especially approve of your war against frauds. The evidence you collate of spirit presence from respectable witnesses ought to satisfy any impartial investigator, and has been to me in my old age (78) a source of great comfort, and makes me very hopeful of immortality.

Mr. D. B. Reame, Yoncalla, Oregon, says: There are three or four large estates to be sold here. They adjoin each other along the railroad, have rich soil, plenty of good water, the best climate in the world. It is the Italy of the world for some liberal hearted company to come to with a colony of from fifty to two hundred families."

James Porter of Greenfield, Mass., writes, "The JOURNAL is the only paper on the subject of Spiritualism that I care for."

Ex-Queen Isabella of Spain, is said to be one of the cleverest poker players in Europe. Her natural stolidity of countenance helps her very much.

"What Books."

To the Editor of the Religio-Philosophical Journal.

In your issue of March 8th, is an item under that heading, "What Books." Perhaps I should be too modest to "blow my own horn" but necessity is a general excuse for some things not wicked. Nearly two years ago I finished and published my last book, "Forty Years on the Spiritual Rostrum," and supposed my extensive acquaintance would soon sell enough to pay cost of publishing, but I am still largely in debt for getting it out as I put the price too low to get the cost except through my sales. Although I say it, it is a work that should be in every public and private library of spiritual books for the following reasons: One chapter is worth its price which tells what I have learned of life in the Spirit-world by forty years' intercourse with its denizens. It also has a fine likeness which will some day be valuable as of the person who gave the first lecture in this country on modern spirit intercourse beginning in 1847 in the publication of A. J. Davis' first book, Nature's Divine Revelations, which confirmed my own experiences and brought me the evidence of personal existence after death. It is a substantially bound book of 324 pages, and I send it by mail on receipt of one dollar and ten cents for postage, and pay one dollar to the publisher for every copy I take out. It is a diversified narrative of my forty years' work which closed with my 75th year of life, extending from the Pacific shores to the Penobscot and from the gulf to the great lakes. The clergymen who preach about another life ought to read what I have learned about it, and if I was able I would send the book to all I could. WARREN CHASE.

Cobden, Ill.

Free Text-Books.

To the Editor of the Religio-Philosophical Journal:

This beautiful city of the straits has taken a great step in advance. Some two weeks ago the board of education, by a majority of eleven to five, voted to furnish our schools with free text books. Four out of five who opposed it were Catholics, and the *Michigan Catholic* applauded the course of the Protestant member who opposed this progressive measure on the plea that it would wrong the Catholics. President Voight, in defending the measure said, "The noble State of Massachusetts adopted this measure six years ago, and those who oppose it now are threshing over old straw." The chairman of the committee on teachers last year keeps a grocery, and in the back part, a saloon in sight of customers. We elected an entirely new board last election, voting by wards instead of by general ticket, which we think has brought good results. The saloon man was re-elected and he opposed the free books. He is one of the four Catholics who are on the board. The Catholics here are soon to dedicate a new schoolhouse near us, as a church, as it will save them taxes. It will, probably, be used a while to preach in till they raise the funds for a church. They have purchased a house with nice grounds for the priest, which no doubt will go tax free. When all church property is taxed in the country the "Church and State" policy will receive its just deserts. Free textbooks mean better attendance. It will attract many from parish schools which are a great menace to our free institutions. WARREN HUTCHINS.

Detroit, Mich.

Leaped for Joy.

To the Editor of the Religio Philosophical Journal.

To my mind no one has yet given a satisfactory answer why we are not, as Spiritualists, organized. When I read that article on Unity so many months since my heart leaped for joy. I find that human nature is not the same the world over. Surely we are not wanting in number; are we waiting for a leader? If so, why should not the editor of the JOURNAL be induced to take it upon himself. He has devoted many years of his life to the cause. I feel confident that under organization his burthens would be far lighter and much pleasanter.

MRS. A. J. HYDE.

Our druggists told us that it beats all other liniments—Salvation Oil, price 25 cents.

Dr. Bull's Cough Syrup never fails to cure a cold or cough in a short time. Price 25 c.

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A bald headed woman is unusual before she is 40, but gray hair is common with them earlier. Baldness and grayness may be prevented by using Hall's Hair Renewer.

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Commencing Sunday, March 2, the Chicago & Alton R. R. will establish a new through line via Kansas City and Union R'y, and place in service five magnificent Pullman Vestibule trains between Chicago and Denver. These new trains will be composed of Smoking Cars, Day Cars, Ladies' Palace Reclining Chair Cars, free of charge, Pullman Sleeping Cars and Dining Cars. This will positively be the fastest train run between Chicago and Denver, and the only line using the celebrated Hitchcock Reclining Chairs. For further information call at city ticket office, Chicago & Alton R. R., 195 Clark street, Chicago.

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A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren Street, New York, will receive the recipe free of charge.

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Heaven Revised is a narrative of personal experiences after the change called death, by Mrs. E. B. Duffey. The story is told in a most interesting and delightful manner and will please all who peruse it. Now is the time to order. Price 25 cents.

Protection or free trade? One of the ablest arguments yet offered is Giles B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper 25 cents.

Prof. Alfred R. Wallace's pamphlets. If a man die shall he live again? a lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and any thing from his pen on this subject is always interesting.

Consumption Surely Cured.

TO THE EDITOR:—

Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully,

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The Light of Egypt is creating much interest and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, $3.00.

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The St. Petersburg journalists, Russian and otherwise, who are admitted to court festivities have just sent a curious petition to the czar. They ask to be allowed to wear on their dress coats some small ornament with the name of the paper they represent inscribed on it by which they might be recognized as representatives of the press.

The True Way To Reach Boils

TO CURE Eczema, Pimples, and Eruptive Diseases of all kinds is to purify the blood with **Ayer's Sarsaparilla.** Until the blood is cleansed, there can be no permanent relief from these troubles.



"Four years ago I was severely afflicted with salt-rheum, the itching being so incessant as to seriously interfere with sleep. Painful scrofulous sores appeared on my neck and the upper part of my arms, and from there the humor went to my eyes. My appetite being poor, my health rapidly failed. I began to take Ayer's Sarsaparilla, and before I had finished ten bottles I regained my appetite, improved greatly in strength, and was permanently cured of the salt-rheum and scrofula. I consider that what I spent for this medicine was well invested. The Sarsaparilla has indeed done me incalculable good."—Mrs. Caroline A. Garland, Deerfield, N. H., (formerly of Lowell, Mass.).

"My little niece was afflicted with a severe cutaneous disease, which broke out at intervals and resisted treatment. At last, we tried Ayer's Sarsaparilla. This acted like magic. She is now entirely cured and has been in perfect health for several months."—Margaret Peyston, Clarendon, Ark.

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saparilla, and after taking four bottles I was cured."—Edwin R. Tombs, Ogemaw Springs, Mich.

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"Last May a large carbuncle broke out on my arm. The usual remedies had no effect and I was confined to my bed for eight weeks. A friend induced me to try Ayer's Sarsaparilla. Less than three bottles healed the sore. Another effect of this medicine was the strengthening of my sight."—Mrs. Carrie Adams, Holly Springs, Texas.

"I had a number of carbuncles on my neck and back, with swellings in my armpits, and was tormented with pain almost beyond endurance. All means of relief to which I resorted failed until I began to take Ayer's Sar-

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one bottle of which medicine restored me to health."—S. Carter, Nashville, Tennessee.

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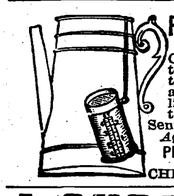
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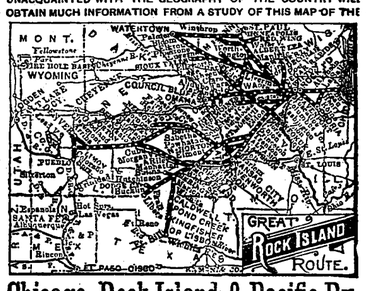
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Mrs. Emma Hardinge Britten in the *Two Worlds* makes brief editorial reference to "The Light of Egypt." Here is what she says:

We deeply regret that other matters of pressing moment have, of late, occupied our columns to the exclusion of those notices of books, pamphlets, and tracts, which we have received in great numbers, and which we hope yet to call attention to. This apology relates especially to the noble, philosophic, and instructive work, published by George Redway, of London, entitled "The Light of Egypt." We had hoped to have found space to give abundant quotations from this admirable treatise, one which supplies not only fine suggestive views of planetary cosmogony, but also furnishes a good corrective, founded on the basis of science, fact and reason, to the groundless assertions of theosophy, some of which appear in quotation in this number's Leader. Ere we close this merely preliminary notice that we have been favored with a copy of "The Light of Egypt," we could call its author's attention to the fact that a certain American editor of a Theosophical Magazine, entitled *The Path*, after venting on this fine work all the abuse, scorn and display of ignorance and in olence that his malice could dictate, ends by adding that this book is "by Mrs. Emma Hardinge Britten." We trust it needs no op'n disclaimer on our part to assure the gifted author of "The Light of Egypt," that this rude and uncalled for piece of mendacity could only have been designed by the writer to add injury to insult, and compel the editor of this journal to express her regrets that she has not the smallest claim to stand in a position implying ability far beyond her capacity to attain to.

It is hoped that this public disclaimer will be sufficient to atone for the intended injury to the esteemed author of "The Light of Egypt," and explain to him the animus with which his comments on the fantastic theories of the day are received by a prominent theosophical journalist.

"LIGHT ON THE WAY" ON "THE LIGHT OF EGYPT."

In the August issue of his bright little paper, *Light on the Way*, Dr. Geo. A. Fuller, medium and lecturer, refers to "The Light of Egypt" in the following terms:

"We feel as though we must give this remarkable book a brief notice in this number of *Light on the Way*, and in future numbers a more extended notice will appear. We shall not attempt a criticism of the learned author, for in so doing we would simply show our ignorance. The work is absorbingly interesting and throws much needed light upon subjects of vital importance. It is not written like many theosophical works for the purpose of exciting curiosity in the ignorant, but instead appeals to the highest in man and certainly is uplifting and exalting throughout. Instead of a review we intend to allow the book to speak for itself and will now cite a few selections.....In our next we will follow 'The Light of Egypt' still further. In the meantime we would advise all our readers to get this work at once, as it would prove a source of constant delight and instruction."

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(Continued from First Page.)

appellation of the Son of Man. As being endowed with the spirit of God without measure, he may well have been called the Son of God. We can account for such a personality, the like of which has not appeared in history,—a nature perfectly poised and without the stain of sin, endowed with a pure spiritual consciousness fitted to reflect the divine mind, and an unerring insight into religious realities,—only by regarding him as the consummate expression of the divine spirit in our human nature; the greatest of those sons of man whom God raises up and sets on high for the illumination and healing of the world.....

Of Jesus himself the greatest work was his unique and wonderful manifestation of divine truth and love. That a personality thus charged with spiritual power may have wrought many exceptional works, I do not see how anyone can deny. But that in so doing he could have broken in upon that divine order of which he was the most consummate product, I do not see how any one can argue. "I and my Father are one," was the expression of his profoundest consciousness; and to think of him as violating the order of things through all the channels of which run the causality and will of the Father, is almost to think of God as at issue with himself. But whatever works he may have performed upon physical nature, they can add nothing to his spiritual credentials, unless we are prepared to say that the credential of the indwelling God can be supplemented. He who could preach the Sermon on the Mount did not need to walk upon the water to prove himself divinely commissioned. The miracles of the New Testament, then, have their chief importance as matters of history and the interpretation of the record.

....Through Jesus to the Father! That is the way indicated by himself—to the Father whom he revealed; out of the shame and weakness of sin; from the husks, and swine, and the land seared with famine; with humiliation and repentance; with a longing to be in the Father's house, if only as a servant. Forgiveness rushes forth to meet the contrite prodigal and to exchange his rags for the robe of sonship. So simple is Salvation as set forth by Jesus! The prodigal did not need to vex himself, as he stood among the swine, with questions concerning original sin, his fall in Adam, how he could appropriate the atonement and come into possession of imputed righteousness. There lay the slanting way of his swift descent, the shameful scenes of which were burned into his memory. It was now for him to climb the awful steep with tears, sustained only by the thought that up there was the Father. Jesus has made the ascent easier for us. For not only has he shown us the Father, but he comes to seek us in our shame and send us on the way strengthened by his ministry. And what a ministry! As the greatest of inspired teachers he comes to us with the word of eternal life. Having borne our own nature and conquered in temptation, he reveals us to ourselves and sets before us his example of blameless living. He speaks hope to our despondency and courage to our weakness by reminding us that we are children of God. He holds up to us the plain law of duty and enjoins obedience. By the charm of his personality he so stirs our better nature that we are moved to a love of virtue and holiness and to repentance and hatred of sin. He points us to his cross, the great symbol of self-sacrifice, and bids us take up our own and follow him. Himself the crowned victor over death, he shows us the eternal worth of our life, the divine meaning of all earthly suffering and struggle in view of the glory that is to be revealed.

That this reconciliation will, indeed, be great, because complete in embracing all the children of God, is the faith which we here represent and offer to the world, in the place of a doctrine which....divides the dominion of creation between two powers destined to be in eternal conflict....The human heart has always revolted against the pit of eternal darkness and pain. The pity which weeps at suffering, and the sympathy which hastens to the relief of sorrow, cannot find their reckoning or be at peace in view of a realm of endless despair over which hovers no angel of mercy, and to which comes no ministry of light and love.

New England's Licentiousness.

I have just finished reading one of E. P. Powell's sermons entitled "Sin—a Crime against Life." It contains some valuable thought, but, as I think, many loose statements. Speaking of the Puritans of New England, he says: "They believed the body to be accursed and needed that one all-important truth which declares the body to be the temple of the Holy Ghost of manhood; and shall we wonder that the New England States whilst most moral in regard to crime, are most stained with licentiousness—the cause of a lack of vitality. As a consequence, no where is the proportion of divorces so great as in Connecticut and Maine. The race would have been obliterated by its false theories of life, had not a more robust and less Calvinistic stock come to save it. Now add that the children of the New Englanders, inheriting their intense thrift and drive, inherit also their overworked and exhausted nerves."

The belief that the body is accursed leads to neglect of the body, and attempts to subjugate the passions—to "crucify the flesh;" asceticism and monasticism result, and by reaction the opposite extreme—unbridled licentiousness. Now, the belief that the body is accursed has not had much influence among New England people during the last half century, during which they have been steadily outgrowing that belief. I don't think it has had any perceptible influence in making the people in that part of the country licentious. What evidence is there that the New England States are more stained with licentiousness than the wild and woolly west or the sunny south? Is there more licentiousness in Boston than in Chicago or New Orleans? I should like to see an attempt made to prove it. The fact that there is less crime in the old New England states than in the newer communities of the west, or than among the more mercurial people of the southern states is easily explained without supposing that New England is exceptionally licentious.

In regard to divorces I would call Mr. Powelle's attention to the fact that in Rome, for 500 years, they were entirely unknown. Is the fact to be ascribed to the chastity of the Romans? By no means. Under the laws that then prevailed there was no relief. As people become more enlightened and attained to higher ideals, they emancipate themselves from the conditions under which conjugal wrongs were once endured and supposed to be a part of the divine order. The fact that divorces are frequent now and were unknown for centuries in Pagan Rome, does not prove that there is more licentiousness now than there was then. So long as marriage is made easy, divorced also should be made easy. If New England is more licentious than the rest of the world (since licentiousness is "the cause of a lack of vitality") how comes it that "the children of these New Englanders" "have inherited their intense thrift and drive." Do thrift and drive come from a "lack of vitality"? If these New England qualities have come from the foreign element why has not the foreign element also rescued New England from excessive licentiousness? Is the licentiousness chiefly in those families in which the native stock has remained pure? (Such families can be found not only in New England, but in every Western State.) Is there more licentiousness in such families than among those in New England of Irish birth or more than among the Canadian French in New England factory towns? Is New England more licentious than Ireland, where early marriages are common and the death rate is large? Of late years the birth-rate in France has been small. Is the cause licentiousness and lack of vitality, and if so are these in France due to Puritanical ideas in regard to the body? I do not care to attempt here an explanation of conditions at which Mr. Powell hints, but I think his clearly inadequate.

NEW ENGLANDER.

Free Thought.

Mediums and Mediumship.

To the Editor of the Religio-Philosophical Journal:

In discussing the subject of mediums and mediumship, the reader will pardon me if I speak plainly, and at times perhaps with what may seem to be a degree of impatience. I have for many years been an investigator of Spiritualism; and say without hesitation, that I believe that certain persons possess a quality known as mediumship, by means of which, immortals can and do communicate with the people of the earth. And I can go further and say, that I believe there are immortals, because I believe they do so communicate. But notwithstanding I so believe, yet I am compelled to say, that most of the communications I have listened to or read about, have tended to disgust rather than to please or entertain me. In this respect I am not alone by any means. It may be said truthfully that to most people who lay any claim to intelligence, the same holds true. Indeed the haltings and unintelligible mumblings of by far the greater portion of mediums, are of a character to lead one to conclude that immortality is conducive to imbecility, if not to downright idiocy. I may here say without fear of censure by any intelligent Spiritualist, that because of this, I would much prefer to go to an ordinary séance alone, and where all are strangers, than to take with me a friend who though not a believer, was honestly seeking light on that subject. And I may again say, that I am not alone in this respect either. Despite everything, my pride, as well as the respect I entertain for my belief, makes me dread such an ordeal. To say that I am a believer in Spiritualism, and at the same time offer to my unbelieving friend or neighbor such arrant nonsense as is commonly dealt out as evidence of my belief, is more than my courage can dare. It will be understood of course that I am now talking about the séances of the greater portion of public mediums who either set up shop in our larger cities, or go traveling about the country for the purpose of making money. It appears that in this age if in no other, the moment one discovers that he or she possesses some quality in however small degree, not possessed by the generality of people, that moment they say to themselves, "Now I can make some money out of this, and I will." Among no class has this been more the case, than with those who have made the discovery that they possessed a color of mediumistic power. The temptation to do this is as things are going, very strong; while the temptation on the part of a great many who are seeking for some proof of a future life, makes them easy victims. Hence, it has been found that a very small amount of mediumistic capital may be made to go a long way, and be quite remunerative, if skillfully managed.

Let me say at this point, that outside of materializationists I am not disposed to make a general charge of dishonesty on the part of professed mediums. Some among them, and perhaps many of them, may think themselves good mediums. But intelligent Spiritualists know they are not; and they are answerable in a large sense for the disgrace such incompetents reflect on the cause of Spiritualism. The ignorant are poor judges of their fitness to lead any cause, and yet, they have forever led every cause, so long as they could. So far with Spiritualism, ignorance and cupidity have been permitted to determine its character and give expression to its claims. As might be expected it stands to-day about where it began, so far as its proofs are concerned. The rationality of its philosophy has to be sure led many to adopt it. Many people whose ability and learning are acknowledged are staunch believers; but mediums and their séances have as a rule so abused and debased the subject, that the intelligent and thoughtful stand aloof from its advocacy; while ignorance goes on with the management of its affairs.

The question now is, how or in what way can things be changed, and the evil spoken of be overcome? In reply to this, it may be suggested that a discussion by the best writers and thinkers through the spiritualistic press, of the subject of mediums and mediumship, might lead to the end desired. All such writers and thinkers know that mediumship or the qualities which make a medium, are possessed in different degrees of power by different persons; as much so, as with people in other lines. They know that the law governing the quality of mediums is the same as that which governs poets, painters, sculptors, musicians, etc., etc. They know that those who in their specialty can approach anything like perfect work, are few indeed. All this is well understood by the world at large in everything except mediumship. Now let it be understood that mediumship is an uncertain quantity, that a medium is worse than worthless who is only able to know that some one is trying to talk through them, but can get neither head nor tail to what they desire to say, and can only imagine that it is so and so, who probably wishes to communicate with so and so, and who if they did, would naturally say about so and so. In other words, it should be settled that there are mediums of all grades of quality and power, and that in a large majority of cases, they are incapable of determining what a spirit might try to communicate either in word or thought. This fact, once well understood by the general public, would work a change for the better. One thing is certain; so long as Spiritualists patronize and give recognition to such mediums, the outside world will be justified in calling Spiritualism a fraud, and the believers in it fools.

A. W. POTTER.

Departure of Mrs. Lydia Ann Pearsall.

On Friday, March 14, at her home near Disco, Macomb county, Michigan, Mrs. Lydia Ann Pearsall passed quietly away after a brief illness, the culmination of two years' of serious bodily infirmities. Born in Lebanon, Chenango county, New York, December 25, 1824; when eight years old she came to Salem township with her parents. At the log schoolhouse near her future home she was an apt scholar until the age of fifteen, and then taught there and near by some years with marked success. In 1844 she married Allen S. Pearsall. For over two years they were in Ohio, and then returned to the old home and the farm where they spent forty-four years of happy wedded life, and where her husband remains with the only daughter, Mrs. Chapel.

The first years of her married life were given wholly to domestic duties, and to kindly helpfulness among her neighbors. In 1860 she heard the word of celestial messengers calling her to go out and preach the gospel of Spiritualism. She obeyed with fearless faithfulness; began her public labors near home and then in more distant fields; spoke entranced in a wholly or partly unconscious state, her good words gaining added power from the singular charm of a personal presence which was like a benediction to her hearers. Virtue went out from her to every heart and soul. She was a faithful and effectual witness to the truth of spirit presence, and had remarkable private experiences of which she said little. As prejudice wore away she was called to speak in grange meetings and elsewhere.

Anti-slavery, temperance and the equality of woman she advocated, with a persuasive eloquence that disarmed opposition. Over this State and in Indiana, Ohio, and western New York, she was held in reverent esteem and will long be tenderly remembered. Her return home after any absence was always gladness for her and for all the family, and she greatly enjoyed the quiet taking up of her home work. The husband sometimes went out with her and always helped her going and joyously welcomed her return. Ever fearless and true to what she held right, of clear insight, rare judgment, a fine harmony of character and an abiding tenderness, she was one to be trusted as wise in counsel as well as loving in spirit. Great has been her influence on many thousands who have heard her, greatly will many miss the charm of her presence, the faithful kindness of her abiding friendship. On Monday, the 17th, the home was thronged by those who knew her well, and Mr. G. B. Stebbins gave such testimony as a long friendship called out in regard to one who may fitly be described as

"A perfect woman, nobly planned,
To warn, to counsel, to command,
And yet a spirit still, and bright
With something of an angel's light."

G.

The following excerpt is clipped from the *Homiletic Review*. It is one of the encouraging signs of the times to find, at this late day, religious journals taking note of psychical phenomena, even in rudimentary form:

"Intimately involved in the preacher's work is the science of psychology. It is yet in its infancy, yet it is emerging from the nebulous condition in which empiricism and superstition hold sway; its phenomena are being tested and classified, its laws assuming consistency and authority. Among these are the phenomena and laws of psychic force. Professor Sidgwick, a careful student and high authority in this department, has announced, as the result of examinations carefully made by a committee of scientists, that it is an established fact that one mind can impress itself upon another independently of distance, and without any known medium of communication. The law of this impact is yet occult, but the fact is indisputable and the phenomena interesting in a high degree. As a single illustration take this from Professor Gunning:

'One of the leading physicians of Philadelphia, and professor in a medical college, told me when Miss Lizzie Doten, a noted Spiritualist trance-medium, was speaking in that city, he investigated her and made her the subject of an experiment. He found her not level to her public speech. He found her exceedingly passive and impressible. He said to me: 'I determined on an experiment. Sunday morning I wrote a lecture five minutes long. I read the manuscript until I held it in memory, and then burned it. No man or woman knew what I had written. It was in my own mind, and no other. I went to the hall a little before Miss Doten's hour to speak. I sat about twenty feet from the platform. Miss D. took her seat and became passive. I centered all my power of will upon her, and soon found that my will was getting control of her. When I had her completely in my power I made her rise, step forward and deliver my lecture. As the thought rose in my mind, I vocalized it through her lips. My will relaxed; she took her seat and again passed into an abnormal state.'

"The source of this statement is trustworthy, and it is one of very many illustrations of similar processes connected with the storing, conservation and transference of impressions from one mind to another by the exercise of a dominating will."

Bagged by Bundy.

The sensitive nerves of those who are strong in the spiritualistic faith have encountered another shock by reason of the capture of Carrie M. Sawyer, Captain Burke and a consort known as Kittie Rainger in Chicago last week. This mediumistic gang was getting money after the manner of a gang now working this city by the old materialization fad. Through the careful and shrewd management of Col. Bundy and the editor of the *Tribune* the whole gang were landed at the Harrison street police station. The *Tribune* of last Tuesday morning contained a five column account of the exposure, capture and incarceration of the gang, written without any attempt at sensation. Keep up the good work, Brother Bundy, we are with you.—*Individualist*, Denver, Col.

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Transcendental Physics, being an account of experimental investigation of Prof. Zollner with the medium, Henry Slade. This work has lately been reduced to 75 cents, postage 10 cents, and is extensively called for and read.



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